

TO THE READER.

THESE following Letters, which were occasionally Written both at the Request of divers Friends and Country-men at home, as well as of some Strangers from abroad; their various Questions then readily answered, according to that Capacity and Talent the Giver of all Gifts hath endued me withal, in conformity to that grand and important Commandment of our Blessed Saviour Jesus Christ, that we should not hide our Light under a Bushel, but expose it on the House-top, are now contrary to my original Intention in Writing, exposed to publick View; the Consideration of their being loose Papers, and so subject by Time and other Casualties to be lost, of my having the number Seventy in my view, and daily expecting to be called to Inherit that Land, which Adam, the Great Father of Mortality, hath bequeathed upon all his Posterity; as also that the Publication of them might prove of some moment and advantage, not only to private Persons, but even to the publick, in the present and future Ages; together with the Auxiliary Influences of some of my Friends and Acquaintance, powerfully disposing of me therunto; tho' at the same time I cannot but expect to meet with some Readers, who will ascribe my Performance in this kind to be unnecessary, seeing many of those Subjects here treated of, have been already handled in some of my former Writings;

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ings; and not only so, but that in some of the said Letters themselves, the same things seem to be repeated and insisted on again and again, which even in the softest Language can be represented no otherwise than Tautology in us.

But to this, it may be easily answered, that Necessary and practical Truths cannot be too often taught and repeated, till they are well understood, learned and distinguished; neither were the great Mysteries of Time and Eternity, by any other Way or Method manifested or brought to light, but only by a constant Repetition, according to the Saying of the Great Apostle of the Gentiles; that the visible things that appear and are constantly repeated, shew the great and invisible Power of God: And indeed it is impossible for any Mortal to speak or treat aright of God or Nature, or to display the wonderful Operations of things, and their respective Complexions, without knowing and distinguishing the original Principles, I mean the four grand Qualities, which some of the ancient Philosophers called Sulphur, Mercury and Salt, but are since better and more familiarly understood by our common Names, of Saltness, Bitter and Sweet Qualities, which are the said first Principles, both in the Animal, Vegetable and Mineral Kingdoms, and according to their respective Degrees or Gradations in each Creature or Thing, such not only is the Form, Nature and Name thereof; but he that can distinguish the Signature; and which of these four hath the Ascending or Ruling Power, in any Animal, Herb, Seed, Tree, or Mineral, together with the Strength or Debility of the other three Qualities, in their several degrees; such an one, according to his proportion of Knowledge and distinguishing Faculty, is thereby rendered capable to judge of the Constituent parts of the said Thing or Creature; and therefore no Man can pretend to know or prescribe the Nature, Virtues or Vices of any Created Being, without his Knowledge;

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ledge, for you are to understand, that all visible Beings or Creatures do arise and deduce their Birth from Number, Weight and Measure, that is, from certain original Principles, which the Great and Wonderful Creator hath limited them to, or incircled in, which are as so many Eternal Fountains, from whence all the Great, Noble and Beneficial Sciences, Arts, Trades and Employments in the World take their Birth, and undoubtedly the nearer any one comes to, or imitates Nature and God's Law, that is his Original, the more curious and excellent such a Person becomes thereby.

But for a more clear Illustration of this grand Truth, even to meaner Capacities: Are not the original Foundations and Principles of all Sciences, Arts, Trades and curious Inventions, bounded and incircled within the compass of such and such Numbers? and whatever curious Notion or Thing is brought to light, must be done by a constant Repetition of those original Numbers, and more particularly in the wonderful and demonstrative Science, the Mathematicks, whereby so many useful and excellent things are effected, for the Preservation and Benefit of Mankind: Is not all done and perfected by a constant and perpetual Repetition of Nine Figures? And are not the Seven Notes the very Centre and Basis of all Musical Harmony, both Vocal and Instrumental, no Lesson, Division, Song or Tune, being to be made or composed without the perpetual Repetition of them?

The like is to be understood of the most ingenious and admirable Art of Representation or Painting, wherein, by the apt mixtures of the Seven Colours, (for the original ones, which are called perfect Colours, do not exceed that number) a Skilful Artist can represent the various Colours of Animals, Vegetables, Minerals, &c.

The same may be farther demonstrated in Words and Speech, and that too in a most wonderful manner,

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it being a grand breach of the Mathematicks, tho' few consider and apprehend it; and what a strange thing is it, that the vast and amazing varieties of things in the almost infinite Distributions of them, together with their Productions, Terms and Ustensils for all Sciences, Arts, Occupations and curious Employments, should be all moved, distinguished and understood by the Composition of the Four and Twenty Letters, without which no Man can understand or distinguish one thing from another; which said Letters are but so many Notes or Figures, that while each stands alone, and is not joined to any other, does not distinguish or express any thing that is intelligible, and therefore are then of no Force, Use or Virtue, but being apily joined and compounded, wonderful things are performed by them, so that all Sciences, Arts, Employments, and whatever else is performed and brought to pass by Mankind, are effected by a constant Repetition of the above-mentioned Nine Figures, Seven Notes, Seven Colours, and Four and Twenty Letters; so, but more especially, all Words, Rhetorical Discourses, Lofty and Elegant Speeches, are nothing else but a constant Repetition of the said Four and Twenty Letters, whereas in themselves and alone, they are of no more Use than one Figure in the Mathematicks, one Note in Musick, or one Colour in Painting.

The like is to be understood in all inferior Arts and Occupations, to instance only in Architecture, wherein the Free Mason and Carpenter are limited to such a number of Fundamental Principles, let their Building or Structure be great or small, or of what Fashion and Ornament it will, that any one that does but understand and distinguish them aright, can at first sight imitate any Form or Ornament in that kind, and if it be the Interest of the Artist, or that the same be required of him, he can readily Invent both Fashion and Ornament too; whereas otherwise nothing can be performed, but

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as it were, by chance; and hence it is, that any Person or Persons, in all Sciences, Arts and Trades, become more or less excellent in proportion to their Capacities, and Inspection into the Fundamentals of Arts, or their respective Occupations.

This being a sure and constant Rule, that the Son is the Off-Spring of the Father, and an Epitome in all Particulars, there being nothing more clear, than that every thing must bow to its original Law, and imitate that from whence it took its Birth.

It is moreover worth remarking, that as Sulphur, Mercury and Salt, or the four grand Qualities before-mentioned are Predominant or Graduated in any thing, accordingly it becomes better or worse, and the Figures, Tastes and Complexions of Masters are in proportion thereunto, so the like is performed by the Use of certain Humane Numbers, as has been instanced in the nine Figures, seven Notes of Musick, and four and Twenty Letters, as tis also in the Principles of all inferior Arts and Trades, which do arise and take their original Birth from the said grand Principle, which is God's Eternal Law and Method, there being but one Text in the Practise of all Sciences, Arts and Mysteries of Trades, insomuch that there is a certain Concatenative Power and Agreement between the original Principles and natural Powers, and their respective Operations, for as there is no Humane Numeration can comprehend the Stupendious variety of Nature, in respect to the Things or Creatures, Forms, Complexions, Virtues or Vices contained in the four Worlds or Elements; so on the other hand, it has never been known, that any Man has attained to the utmost limits, or highest pitch of any Science, Art or Trade; and therefore the most Skillful and Learnedst Person that ever was in the World, had much more to learn, than he had attained to, so that as all the Heavenly Bodies, glorious Constellations and admirable variety of Luminaries, do constantly move

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within their own Circles or Orbs, keeping time and place to a moment, both in their Risings, Settings and Configurations; and that none of those numerous and distant Powers do at any time exceed their Circles, or prescribed Boundaries, so all Science, is not only performed by a constant Repetition of the same things, but is also incircled within such Bounds, Limits or Numbers, as is before-mentioned, which it is not in the power of the Artist, to break thro' at any time; insomuch that it is manifest, that all things have a certain Ground or fundamental Principle, whereon all the Superstructures do depend: But tho' it be true, that the inward Mystery and Law of God is the same, as the outward, and that on the other side the outward Mystery is understood by the inward; yet so it is, that there are rarely found any Eyes so quick-sighted, as to penetrate into both, which to understand and distinguish, is the greatest Blessing Humane Nature is capable of, as to be ignorant of the same, must be the greatest Defection and Misery, for otherwise a Person must act and practise every thing by Chance, Custom and Tradition, living according to dark, evil, fierce and unequal Principles, the Consequence or rather Effect whereof can be no other than Ignorance, Stupidity and Degeneration, which gave rise to the Restrictive or Coercive Laws of Magistracy, and without which Civil Society could not be long Supported nor Maintained.

But, without proceeding any farther this way, if the Intelligent Reader do but consider and weigh what has been already said, I do not doubt but he will clearly see the Repetitions that fall out now and then in some parts of this Book, are not barely so, but serve to advance some other Notion, which could not have been done without; for suppose now a Man were to describe the Genuine Nature, Qualifications, Complexions and Operation of an hundred sorts of Herbs, Fruits, Seeds, Trees, Minerals or Animals, now to effect

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this great Work, must be not first necessarily consider the respective Gradations of the four grand Qualities, how they stand in their Government, whether equal or the contrary, and which of them have the Dominion and Ascendency? Those, I say, are the Texts, whereby he must describe the Natures, Virtues and Vices of them all, and within the Limits and Operations of these four Qualities, he is bound and incircled, and he that has obtained this Spring-head of Blessing, to know God, himself, and the Nature and Operation of things, cannot fail at sight to describe any Animal, Vegetable, or the like, and to show their inward Virtues, Vices and Complexions, according to his Gift, Circle or Orb he moves in.

But, notwithstanding the Objection made concerning the Repetitions that are dispersed here and there in these my Letters, the reason and necessity whereof I have fully set forth in the Premises, which are sufficient to satisfy the Scruples of the understanding Reader, and which is all I care for, yet I am to take notice, that there are a great many things contained therein, that are perfectly Novel, for tho' there is nothing new under the Sun, and that most of the Subjects have at one time or another been handled after a sort, yet I dare avow it has been quite after a different Method and Form, and no such Super-structure erected from fundamental Principles are herein set down all along: It cannot be expected, and it will be too tedious to enter now upon Particulars, they will best appear in the Perusal of the Work itself, and therefore as I cannot see any thing farther to be Objected against me, than that I have been Prelix, and have not confined myself within the just Limits of an Epistolary Method, all that I say, is, that upon my Resolution to publish them, as aforesaid, I found it necessary, in the Revising them, to alter some, to enlarge and exemplify others, and to add divers things in divers parts of them, by way of Illustration, which
made

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made them spin out to such a length, as you see them,
and was wholly designed for the Reader's Benefit and
Satisfaction; but if I have been so Unhappy as to fall
short of my intended Aim, I am sorry for it, both upon
his and my own account, and heartily beg his Pardon,
who am,

His highly Oblig'd

and

Very humble Servant,

• Thomas Tryon.

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Twenty Seven

Philosophical Letters

U P O N

Several Occasions.

LETTER I.

Of the Sense of Hearing.

S I R,

Perceive by your Letter, that you have been mightily affected with a Consideration of the Senses, in admiring the wonderful Composition of the Organs, and the nice and exquisite manner of their Operation; for your encouragement to proceed in so commendable and useful Speculation, I shall endeavour to Suggest some hints of Meditation to you, which perhaps you have not yet thought of.

I Shall begin with the Ear, that noble and brave Sense of Hearing, and descant a little upon its Use and Benefits, and the great disadvantages Mankind is subjected to, through the want of it, it is placed in the most intelligible part of Man. It has its residence in the Head, and is therefore capable to distinguish between the good and evil Qualities of Sounds. For Man being a compleat Image or Extract of all Essences, containing all their true Qualities or Principles, that nothing might be defective, he is endued with five wonderful Powers,

called Senses, by which he is capable of judging between the good and evil. Of all things the Senses are the chief carriers or conveyers of what is presented before them, to the influential Principles or Magick Powers of the Soul, and where they are kindled or stirred up out of their silent and quiet Magia into motion, whence proceed all Inclinations, Dispositions, Words and Works; hence they are midwived into the World, whereby all the deep, hidden and silent powers become Corporal; for who could tell whether he loved Musick or curious Consorts of Vocal and Instrumental Harmony, if he had never been in the hearing of such things; or what Child would ever speak any Language or Tongue, if he had never heard it; and so of all other things that are under the province of this Sense: All the good and evil of words, Speeches, Sounds, &c. are conveyed to the understanding, by the peculiar power of this, without the intervention of any other Sense.

Now, it must be understood, that Words, Sounds, Tones, &c. are endued with all the Qualifications, Virtues and Vices of the Intellectual Man, only with this difference, the Quality which is chiefly stirred up in the Magick Powers, that stamp their Character on the Word or Sound, whether good or evil.

It is also farther to be considered, that the outward Senses are but the Instruments to convey the species of grosser things to the intellectual or silent powers, principles or qualities; by which means, various Centers and Magick Fires are excited; which before lay so occult and involved, that a Man was not sensible of any such disposition, to affect or dislike this or that thing residing in him: 'Tis by these Doors or Passages, that Man becomes acquainted with himself and Foreign Objects, understanding the forms of his own Composition in good and evil.

The multiplicity of the Senses does not at all prevent their perfection, for there are five in number, yet each is complete in its kind and office, none interfering or intrenching upon the Province of another, but all jointly conspiring to accomplish their own proper Work: The Ear cannot judge of Colours, nor the Sight of Sounds, &c. There is as great variety in Sounds, as there is in Colours, Shapes, Forms or Figures of material Bodies, both in their Internal and External Natures.

All Sounds, Tongues, Noise or Words in Men, Beasts, Birds, Elements, do all arise from the two Grand Fountains of Good and Evil in this visible World: All words proceeding from the Meek Fountain of Gods Eternal Love, are soft, sweet, and Modest, of a yielding Temper, and penetrating to the very centre of the Magick Powers, from whence the variety of inclination have their Birth.

But if these Harmonical Sounds, &c. find but a weak reception, then they make but little impression on the Central Powers and Qualities; and then do as it were retire, not leaving any Ideas of their own forms, as the old Proverb has it, *It goes in at one Ear, and out at the other.* The same, *vice versa*, is to be understood of all Tones, Sounds, Words, &c. that do arise and take their Birth from the Dark Fountain of Evil, &c.

For there is no greater evil under the Sun, than for Mankind to speak Evil Words, or hear lewd Discourses; by this sort of Communication, many Thousands of ignorant People have been utterly Ruined; for if these Hostile Methods gain the Ascendant, they awaken the sleeping Poisons that take such possession that they can never after be turned out of. Upon this account, a due regard ought to be had to Children, taking care that they come within the hearing of no base words and filthy Communication; because such Sounds, by reason of the latent resemblance between the internal power and the outward Object, stick closer to them, and make such deep impressions, to that degree that the Signatures can never be eradicated nor defaced, neither by cultivation, or any other endeavours.

Therefore such as would not be hurt by this Sense, must shut the Gate of their Ears against all evil Sounds and Voices, which will, if admitted, unlock the inmost Cabinets of Nature.

Now, if Man would use the same Care and Art in managing and dressing the Humane Ground, as the Husbandman or Farmer does in the Cultivation of his Common Field, he would be very happy; if the Seed he Sows be good, or defective, his Crop is according; so it is in the Humane Ground, if he Sows Tares and Thistles, will he expect Wheat and Barley? it is preposterous and unnatural: A multitude of incurable Disorders and Mischiefs arise for want of a due attendance to, and understanding of these Truths; the contrary is to be conceived, if we admit the entrance of none but good, melodious and delightful Sounds, Speeches, Words, &c.

The Fabrication and Constitution of the Organs, is also to be considered, the form of it is wonderful, and would naturally entertain none but sweet, soft and Harmonious Sounds, proceeding from the Fountain of Love and Goodness, as is evident by experience; for all harsh, sudden, violent, fierce Noises, are Ungrateful and Displeasing, nay, oftentimes Mischievous and Prejudicial to the Ear it self; for which reason Men use to stuff their Ears with some soft Wooll, or the like, when they are going to Engage, lest the violent percussion of the Airs, and Vibration, should too fiercely incur upon the Organon, and disturb the Tympanum; by which means, many have for ever lost the use of that Sense or Faculty. The same Method is to be ob-

served in all sudden and unusual Sounds, as Thunder, &c.

Now, seeing what great advantage is to be made of this Noble Sense, is it not a shame to go to the Coffee-house, Taverns, and other Publick places of resort, and hardly Ten Words of serious Discourse, tending to the Advancement of Virtue or Morality, but all Banter, Jestings, Lying, Scoffing, &c. Therefore it is fit Men should speak less, or be wholly silent till they are capable of speaking better.

So, I hope you will excuse the freedom I have assumed, and accept these sudden and almost Extemporary Remarks upon the Subject of your Contemplation, as an Instance of real friendship, from

Yours T. T.

LETTER II.

Of the Sense of Smelling.

IN Return to your earnest Request of having me continue my design of Unfolding the Nature of the other Senses, as I have done that of Hearing; I have adventured to admit that discourse of Smelling to your Perusal, and intend also the remaining three; withall Teaching you how to defend your self against ill Scents, which you intimate are very prejudicial to your health.

The Sense we are now to Treat of, is the Image of all Qualities, Powers and Principles, both of Light and Darkness, dwelling in the Centre of each thing; and it is clean or unclean, according to the property that governs the Creature, so that as soon as the Body of any thing is opened, it may thereby be distinguished what Form or Principle ruled in the Center of Life; and he that has the true Use of this Faculty, may easily discern the Complexion of any Creature: It is an invisible Power, its Body is the Air, which in a very short time will convey the Scent to a considerable distance, and is received into our Bodies by the Assistance and Mediation of the Air, which is a thin Spiritual Body, penetrating into all parts, doing good or harm, according to the respective Qualities that have the Ascendant; incorporating with great Vigour, with every thing it finds like its self; upon which account, gross stinking Fogs, Scents and Vapours, are unclean, and extremely hurtful to the Mind and Body, being continually drawn into the Central parts, and Wound the Health in a Spiritual and Invisible manner. The contrary is to

be understood of good Smells, and clean, thin, sweet Airs, &c. Now every Scent or Smell, whether good or bad, clean or unclean, does by custom and continual communication, beget and strengthen its Simile; by which the grossest and most impure Airs, become easie and familiar, otherwise several stinking Trades and Employments would not be tolerable, nor in any degree Healthful; for as Gods Love is one and the same in all things, so is his Handmaid Nature, which uses all possible Endeavours to provide and Arm her self against the Assaults of her common Enemies, Custom and Habit begetting their own properties, and rendring those things easie, which would otherwise never be endured. Moreover, such troublefom gross Smells are naturally more agreeable to some People than to others, as being endued by their Constitutions, with greater talents of suitable matter, whereby they live as healthy as those who are accustomed to clean and finer Airs: Nay, some Mens Natures and Complexions are so agreeable to these gross Scents and thick Vapours, that they find themselves Disordered when they come into more pure and subtile Airs, as is evident in such who Live and are Born in Cities and great Towns. A Consideration is also to be had, to the Meats and Drinks any Person feeds on, which prepare the Body to a better bearing of Scents or Smells, whether clean or unclean, for Food is the substance of each Mans Body and Spirit; and for this cause, *London*, and some great Cities, are as healthy, and as few Dye in them as in the Country, in proportion to the number of People; notwithstanding the cleanness and goodness of the Air: Besides, the Foods in many Countries of *England*, are grosser and worse prepared than in great Cities; great part of them living on Hogs Flesh ill Ordered and Cooked, eaten fresh or very little Salted; also penning them up in close Sties during the time of their Fatning, is very prejudicial to the Flesh; which subjects the Eaters to a great number of unclean Diseases in their Bodies, as Mangy Scabs, Sores and Boils; these things ought to be well considered, because they do very much Affect the Body, in order to the manner of its receiving the impressions of Airs, Scents and Smells. Again, there is not the same likeness and affinity between the Countryman's Food and Air that he lives in, as thereis between the Citizens; the Country Air being fine, and full of Brisk Lively Spirits, and the Cities the contrary; neither is there the same Agreements in the Methods of living, whereby the fineness of the Air is rendred of little value or benefit to them, for what the one Builds up, the other Destroys.

Now, the Sense we are discoursing of, is the common Officer that communicates these Airs and Scents to the whole Body, whether they be good or evil, and the Body nor the Mind cannot be hurt with them if this Sense will powerfully withstand

and oppose them, and not suffer them to enter; for each Sense hath a Gate, which it can open or shut as it pleases, and therefore when any Person is among gross and unclean Smells, he can hold his Nose: But the best way is, if he is forced to stay there any considerable time, to draw the Air into his Mouth, and expell it again the same way, by keeping it open; by this means, a Man may in a great measure, avoid the Injury which such Smells would otherwise do, for neither the Taste, Sight, Hearing nor Feeling, can be Afflicted with any evil or good Smell, nor communicate the evil of the bad, nor the virtues of the good to the Central parts of the Body, nor Affect the natural Spirits; each must do its own Business, they cannot Act for one another.

Nevertheless, there are some Scents and Smells so highly graduated in the dark direful nature of sullen *Saturn*, and fiery *Mars*, which neither the Temper nor Constitution of Man, or other Animals, are able to sustain or endure: They are of such a vehement, subtle and restless operation, that they surprize and destroy all the Faculties and Powers of Life in a Moment. Their Motion is so quick as admits no Guard or Prevention: There are no Antidotes against their force, neither in Foresight nor Physick. *Italy* and *Spain* can give many fatal Demonstrations of this Truth, who are so exquisite in the mixing, preparing and compounding of Scents, that they have dominion over the very Air to what Extent or Limit they please; Nay, they will force the Air to Conspire with their Black Designs, and retain the Infection till their Mischiefs are Completed.

Likewise there are several sorts of Minerals and Metals, that in the Melting, Refining and Separating, send up such Mortal and inimical Vapours, that no Use or Custom in the World can ever render familiar and healthful; the more crude and foul any Metal is, the more gross and poysonous are its fumes when it passes the fluxes of the Fire, as Quick-silver, Lead, and many other Metals.

On the other side, the higher any Metal is in its Nature Refined and Purged, the finer, sweeter and more pleasant are the fumes it sends up from the Fire when Melted and Refined; and consequently more healthy and agreeable to the Workman. The very same is to be understood of the Fat of Beasts or other Animals; tis better or worse, clean or unclean, according to the Graduation or Birth of the Creature, which is declared by their Shapes, Forms and Figures, to the distinguishing Eye; also the Cries and Tones they send forth. Likewise when the Flesh or Fat is Burned, and the Centre of the Body opened, the fume or smell informs you what property of Nature had the Principle Government in the Creature; the scent of the Dung or Ordure of most Creatures, will afford a manifest Discovery of their original

Qualities, whether clean or unclean, &c. This is apparently evident, let a Hog eat the same Grass, Corn or Food as Sheep, Oxen, Cows, &c. yet the Swines Breath, Urine and Dung will never have the same Scent or Smell with the other; so that every Creature is endued with a natural and untemoveable Power or Quality, in Changing and Transmuting the Principles of the cleanest of Meats and Drinks into the substance of their own Nature.

Now the Sense of Smelling is placed in the Head, as the most Intelligible part of Man, for the five outward and five inward Senses are the Power that makes a Man a Rational and Intelligible Creature, whereby he is able to distinguish the Power, Vertue or Vice of all Visible and Invisible things: This Sense is a Curious and Divine Power, that is neither seen, felt nor tasted, which is placed in the front of the Face, (*viz.*) in the small compass of the Nose, that it may be always ready to perform its Office, and Communicate the refreshing Airs and delicate Smells to the more Central parts of the Body; by which the whole is preserved.

Now, by the help of this Sense only, as we have explained and described it, any Intelligent Person may obtain the Gift of distinguishing Things and Qualities, whether they be good or evil, clean or unclean; and know from what Fountain or Original each Scent or Smell takes its Birth and does proceed.

I have Enlarged the further in Discoursing upon this Sense, because of the Importance and Usefulness of its being rightly understood. Without a due Examination of these things, and an intent Application of the Mind to them, all our labour will be in vain: We shall live only as the Beasts, who blindly follow the Dictates of natural Instinct, being utterly Incapable of Enquiring into the Differences and Distinctions of their own beings. This is that Knowledge which Denominates us Rational, and upon the right Use and Exercise of which, our Welfare both here and hereafter does depend; which that you may be fully endued with, according to the Capacity of your understanding, Is the hearty desire of,

S. I. R.,

Tours I T.

LETTER III.

Of the Sense of Tasting.

S I R,

I Have received yours, and shall endeavour to give you Satisfaction, according to my Talent, touching the great noble and useful Sense, called Tasting, which is a Sense most wonderful for its various Uses and manifold Benefits, and in it is contained many Mysteries; the true knowledge whereof, does it were, wholly depend on the four grand Qualities, (*viz.*) the Astringent or Saltish, the Bitter, the Sweet, the Sharp or Sour; these four Properties or Qualities are the Original, not only of all Tasts, but as it were of every Being, and they are Material; Mankind and all Creatures are Compounded of; and according to the Graduation, Strength or Weakness, these are in each thing, so the Creature is better or worse, sometimes the Astringent or Saltish is most Potent, at other times the Bitter, Sweet, the Sharp or Sour, and the Thing or Creature has its Name and Complexion accordingly. Now no Man ever did or can judge of the Nature, Inclination, Disposition and Operation of any Creature, if he does not distinguish the Power and Government of each of the forementioned Qualities, that have obtained the Ascendant.

Neither ought any Man to attribute unto himself the name of a Philosopher, or a Knower of things that hath not learned the A, B, C, or this grand or first Lesson, (*viz.*) to know and distinguish the Forms and Qualities himself is Compounded of; for all true Understanding and knowledge begins at home, for in him is contained the true Nature and Properties of all visible and invisible Beings and Things; Therefore it is in vain to judge of the Nature or Complexion of any thing, when the Signature is not known nor distinguished, all such Opinions are in the dark, or by chance, and because Mankind, and likewise all other Animals, should not be misled, God hath endued them with five infallible Guides and Directors, that no Action of Life should be done but with Advice and Understanding, and not, as is said before, by chance.

The wonderful Creator hath Made and Created all things like himself, for He and the whole Off-spring of Heaven and Earth are but One, he is not divided from his Works, but is in the very Center of them, by which he does support and preserve them.

For this cause he hath given and centerally endued Mankind with five great and most Illuminating or Intelligible Powers, called Senses, by which he is rendred capable to judge and distinguish of the Nature, Complexion, Disposition and Inclination, first of himself, and then of every other Being, four of which Senses are placed in the Head, and therefore it is called the most Intelligible part of Man, the other is through the whole Body, in every part alike; so wonderful hath our Creator made Man, and so compleat, that there is nothing wanting.

As the Sense of Hearing is the Judge of all Sounds, Tones, &c. both of Man, Beasts and Elements, so the Sense of Smelling is the true Judge of all Airs, Scents and Smells, be they of what kind soever; the Sense of Seeing is the Judge of all Forms, Shapes, Figures, Signatures and Bodies, both in the Animal, Vegetable and Mineral Kingdoms; likewise the Sense of Feeling is the Judge of Life in Animals and living Creatures, also of Cold, Heat, Softness, Courseness, &c. as being the Centre of all the other four, as we shall treat more at large in the said Sense.

The like is to be understood of this great and noble Sense, the Taste, whose Office is to judge and distinguish the Vertues, Vices and ruling Qualities of all Meats and Drinks, not only of those sorts that are Simple and Innocent by Nature, but likewise such as are made and compounded by the curious Arts of Cooks and Housewives.

The common Eating and Drinking of such Compositions, the most part of them being mixed with improper and disagreeable Ingredients, and performed by chance, and without understanding or distinguishing, do not only prove injurious, as being the very original and head Spring of many incurable and cruel Diseases, intailing them on their Posterity; but such Foods and Liquors do mightily spoil and adulterate this noble judge of Taste, by which means Men do for the most part lose, and as it were, Obliterate the natural or entire distinguishing Property and Power of this Sense.

For every sort of Meat and Drink has a secret powerful Energy, to beget, increase and exalt the Property or Quality that hath obtained the Government, or that is Predominant in the Foods or Liquors.

So that since Compositions in Meats and Drinks have been so frequent and common to most, or all, or have where-withal, the Pallate and Taste is not only adulterated and made incapable of proper judging or performing its Office, but the Stomach is also depraved, and likewise most or all the great Officers appointed by God and his Law for the preservation and conduct of Nature, or the *Microcosm* Man.

So that most Men not understanding the true Uses and Benefits of those fore-mentioned noble Powers, are in no better Condition than a Ship that hath neither Pilot nor Rudder, and is thereby exposed to the Rage and Fury of the Elements, and violent, fierce, invading Powers of an Exorbitant or Adulterated Appetite.

Now it is likewise farther to be understood and considered, that where the Sense of Seeing, Feeling, Hearing, or the Sublime Sense of Smelling is short, or not capable of discerning or judging the Innate Nature and Complexion of Animals, by their Forms, Shapes and Signatures. This Sense of Tasting can readily open all the Doors and secret Gates of Nature's Cabinets, and in a moments time, find out and manifest all the hidden or central Mysteries of each thing.

This noble and great Sense is like Fire, that has a Key in its self, that can in a moments time, unlock the hardest Coagulations of the Original Qualities, and manifest what Principle or Property ruled in the Centre, whether clean or unclean, as is most manifest and clear in the Burning of various things, Woollens, Woods, and the like, the inward Power and Complexion thereof being very difficult to be understood and judged, when such things remain entire.

This the Taste can do, and therefore it may be justly stiled the Prince, King or compleat Judge over Life and Death: Wherefore the Creator and Preserver of all his Work, hath placed this noble Officer in the principal Gate of the *Microcosmical City*, (*viz.*) the Mouth, that nothing might be suffered to pass into the Stomach or Nature's Magazin, where all Foods and Drinks are promiscuously Treasured up; in order to sustain and support the whole Body; besides, the Creator hath ordained under the Conduct and Government of this Prince, the Pallate, several under-graduated Officers, as Sentinels that are at all times ready to obey and execute the Orders and Commands of their Superior Prince, (*viz.*) the Lips, that can in a moment shut its Gates, and withstand any thing that intrudes or is offensive; the next is the Teeth, which is a strong or powerful Officer or Centinel, that can by its Innate power, shut and keep out all the Enemies of the Body: The next, in order to the two former, is the Attractive Power, or mighty preserving Faculty of the Body, for so soon as the Judge or Superior Power commands the Gates to be opened, and the Teeth to macerate or break the Food to pieces, but presently this third Officer, the Attractive Faculty does with all power and vigour draw and Collect a fit and proper *Menstruum* or Moisture, which doth render the Teeth, Mouth and Tongue capable to Chew and Melt the Food into a soft pappy matter or substance fit for the Stomach, and

and the better the Foods are Macerated or Chewed, the easier they are of Digestion, and the better Nourishment they afford unto the Body.

Likewise this Prince, the Taste or Pallate hath another powerful Officer placed in this great Gate the Mouth, or common Road that leads into the Metropolitan or Human City, which is called the Expulsive Faculty, by whose Innate power it can, at the command of its Superiour Prince the Taste or Pallate, immediately Expel or Spit forth, (and that with great vigour,) what Meat, Drink or other thing is distasteful or unpleasing to the Pallate or Sense of Tasting, so wonderfully hath our Creator guarded the Gate, Road or common Passage, that nothing might pass into the Body or Stomach, but only what is proper and agreeable to sustain and preserve the Human Nature in a due regular Temperature and Union.

For if this Gate or common Passage be kept from being violated or forced upon, by Adulterers and Thieves, and that no unclean thing enters, then all the whole Body and Mind is Sound, Healthy and free from all cloudy Burthensome Diseases.

But on the other side, if the Prince the Pallate, or Superior Officer be adulterated, and hath by intemperance and improper Meats and Drinks, lost its intire and natural Taste, or true distinguishing Power, then presently all the under-graduated Officers and Centinels are thereby made heavy, sleepy, dull, idle, careless and impure, and then this great or wonderful Gate or Road stands open to all Intruders, and there is no Uncleaness nor Intemperance that is withstood, but all Viciousness doth freely pass without any Examination of the said Officers or Centinels, so that the Human City must needs be Defiled, Wounded and Distempered.

For Meats and Drinks being the very Original and Substance, both of the Body and Mind, as we have largely discoursed elsewhere, therefore the Lord hath placed so many powerful Officers and Watchmen in this Road or common Gate, that thereby no unfit Meats nor Drinks might pass nor be admitted, without a strict Examination of its Vertues, Vices, Cleanness or Uncleaness.

However, all these Faculties and Officers must be Subservient to the higher Powers, (*viz.*) the Will, which is, as we have said in some other Cases, the Primum mobile of all the Actions of Life.

So that very often the Imaginative Powers being kindled or roused up by some Advice or Example, either of Custom or the like, that such and such things are good and profitable both for Health and Physick, whence arises and springs a potent Desire and strong Inclination, and so commands the Pallate and all

all the Properties of the Mouth, to send it into the Stomach, and when it comes there, your Will and Desire hath no power to call it back, agree or disagree, there it must abide, till Nature can overcome and separate it, and send the particular parts into all the Frontier Garrisons and Sally-ports, where it oftentimes proves Oppressive.

And if the Power of the Expulsive Faculty did reside, or any part of it, in the Stomach as it doth in the Mouth, many People would almost as frequently cast their Food up as they Eat it, it being common for them to over-load their Stomachs with too large a quantity, and of contrary qualities, not but there is an Expulsive Faculty in the Stomach, which doth, as it were, lye hid or sleeping, and Nature doth very rarely call forth or rouse up this Property, but only when she is sorely oppressed, either with too great a quantity of Meats and Drinks, or with things Hetrogenial or of contrary Qualities.

And whensoever this happens, the Operations of the Stomach, and all the Subserving Vessels thereof are in a meer Agonious or Tumultuous State and Condition, by which it appears as clear as the Sun at Noon day, that the Palate, Taste and the Vessels or Servants thereunto belonging, are the proper and natural Judges, of what is good and agreeable, not only in quantity but also in quality: If Order, Temperance and Cleanness be observed in the use and custom of Simple Foods and natural Drinks, otherwise the Taste or Palate is not a proper Judge.

For all the Senses and their under-graduated Officers are Servants to the Mind, Will and Desire, and to the Original Principles they arise and proceed from.

For this cause every Sense and other Quality, and principle of the Body, and also of the Judgment, are subject to be adulterated and depraved.

And though there be many sorts of Meats and Drinks that at first seem to be very burthensom, and as it were contrary both to the Palate and Stomach, nevertheless, by a little custom, they become easier and easier, till at last they are coveted and desired, which comes to pass by a weakning and strengthening their Similes, which at the first Eating or Drinking, as Smoaking of Tobacco, or any other of the like things had but little footing or matter to work on, and that too, which was very weak and impotent, and lay as it were hid in the still and sleeping Magic, but so soon as a Confederate appeared or touched it, then it began to start up, rejoice and grow strong, so that weak Properties are made strong and potent, and on the other side strong Properties or Qualities become weak and impotent when their Confederates are taken away.

Now, by these and the like methods and ways all the Senses become

become Depraved and Adulterated, more especially the Sense of Tasting; as he that is accustomed to Foods ill prepared, and which are of a strong fulsome hogoa, will not like that which is curiously done; and he that useth himself to high relishing Foods do not care for things Temperate; and such as use themselves to sweet Foods do not like those that are contrary. And so of Drinks, &c.

And as the Customs of Foods do deprave, change and alter the Pallate to the like and dislike, the very same is to be understood of the Stomach and in most or all the Vessels and other parts or members of the Body.

For each thing both in Meats and Drinks, according to its own Nature and Complexion or what Quality do Govern, do with the highest diligence Advance, Incorporate and Nourish its own or like Property or Quality, and is never quiet till it have obtained the Ascendant and Begot or Generated its own form in the Pallate and Stomach.

And if the Food or Drinks be unequal in its Qualifications, then it proves the more difficult to make it familiar; but when it is done and afterwards the same Person have a mind to leave it, such a thing will and do prove harder and more difficult to leave and forsake it, then it was at first to make it easie and familiar.

For the more unequal any thing is in its own parts the greater is the Inequality, such, Meats and Drinks and other things begets, and so soon as it hath obtained its own form and complexion, then it pleaseth the Pallate, and the Stomach is not contented without it; which shew the tractableness of Nature out of one thing into another, or rather the Increasing and Decreasing of the Forms and Qualities of Nature; and that Man is like every thing, and every thing like him: The very same is to be understood of the Reason and all the Properties of the Mind, and Intellectuals are subject to be altered and changed out of one thing into another both in their Opinions and Judgments, by Discourses, Custom and Communication if the Will and Desires admit of it, or else nothing can be done.

And as improper and unequal Foods and unnatural Drinks becomes as it were natural by Use, Habit and Custom, so likewise the Mind and Understanding do admit of the like Errors.

And therefore Men will as heartily Plead and Uphold and Suffer for an Idle Opinion as for Truth it self, so that it is clear that the Elements of the Body and Mind are as it were one Lump and Subject to be wrought on by every inferiour and unequal thing.

And therefore if the Understanding and Judgment have lost its way and be Adulterated by Custom, false Opinion and Ignorance, then

then the Reason is Corrupted and gets false Notions of things, and the Will and Desire acts accordingly, Commanding all the Inferiour Officers of Nature to its Dictates and Subjection; then the Palate, the proper and natural Judge of all Meats and Drinks, and things belonging to Nourishment, loses its entire and curious distinguishing Faculty, being commanded by the Will and the Judgment contrary to its Native Right, to Eat or Drink this or the other thing, which at first the Officers of the Palate and the Expulsive Faculty of the Mouth, would willingly cast back, and not have suffered them to have gone into the Stomach: This little Children are often commanded too, (*viz.*) To Drink and Eat things that go against their Stomachs, which by a little Custom as is mentioned before, becomes more easie and familiar, which comes to pass sooner or later, according to the degree of the Antipathy, by which both the Body and Mind are depraved, and all the Noble Properties of Nature are thereby brought into unequal Operations; and Complexions are gotten in those Green and Tender Buds which seldom ever depart without wounding or doing some signal Evil both to the Body and Mind: For all sorts of Peoples Childrens Palates are most entire, simple and perfect, except those whose Fathers and Mothers have lived Irregular and Intemperate Lives, which evil influences their Children cannot but partake of, and so bring a Debauched Palate and several other Distempers into the World; which for the most part will stick as close to them as their Skin to their Flesh. For Diseases thus received are very rarely Cured, except regular Diet and other degrees of Temperance, may possibly have so much influence as to make their Lives tolerable.

For this cause it often proves Hazardous to the Health of many Children, to force a custom, or endeavour to make them Eat and Drink those things they are unwilling to receive, as many sorts of strong Drinks, which seldom fail to do Mischief, and several Foods which Children would turn their Heads away from or Spit out, which do seldom happen when the Food is Simple and the Drink Water. The great Wound to Health is, strong Drink and the Food compounded of several Ingredients that are improper and disagreeing, which of late years hath been much in use; so that many Children bring with them into the World compounded Diseases, from that Substance and Materials the Seed is made or generated, which doth according to the Law of Nature endue the Fruit with all the parts thereof.

If People were sensible of what great Importance an entire Simple Life of Order, Sobriety and Temperance is, they would not dare to run such Hazards to humour a liquorish Palate, or rather a debauched Palate, as they do; intailing on their Posterity a Thousand Evils.

The Depravation and Ignorance of the Palate in most People that are of Age, is chiefly occasioned by the Custom of the place and the Command of the will, by which this Noble Sense and all the undergraduated Officers lose their Government and the true Nature and Taste of things, not knowing nor distinguishing their Friends from their Enemies.

So that every sort, both of Meats and Drinks passes into the Stomach promiscuously; the Sentinels and Guards being as it were Drunken or Stupified.

But on the contrary, a perfect Palate is like a Powerful, Strong, Wakeful Guard of Armed Men, that bravely Maintain their Post and Defend the Microcosmical City from her Enemies.

For the use and office of the Palate is to distinguish whether our Meats and Drinks be equal or unequal; that is, whether the Bitter, the Sweet, the Salty, Astringent or Sour; and which of these have the Governing or Predominancy in the said Foods and Drinks.

For these four Qualities are the very Centre and original foundation of all the wonderful and amazing Varieties, not only of Tastes, but of the Complexion of every individual thing or Creature, both in the Animal, Vegetable and Mineral Worlds or Kingdoms; and according to the degrees of their Government, such a Form, Shape and Signature, Qualification and Nature, they are of either, good or bad, virtuous or vicious; from which foundation and ruling power, each Creature obtains the name either of good or evil.

Therefore no Man can pretend to know or understand the general nor particular Nature, Effects and Operation of any thing or Creature, if he be Blind and Dumb, as to the Signature and distinguishing these four Grand Qualities or Mighty Powers, that are as it were the very Centre and Composition of all things; for if the Musician do not understand the wonderful Power and Energy of the Seven Notes, which are the Basis and Central powers of Equality and Concord, nor the Mathematician the true uses of the Nine Figures, the first can make no Harmony, nor the last cannot penetrate into the Secrets of that wonderful and demonstrative Science, by which so many Wonders and Useful Trades, Callings and Employments have been Midwived into the World, to the great benefit of Mankind. For he that does not understand the Proportion nor the Qualities and Parts things are made and compounded of, cannot have any true or certain knowledge neither of himself nor of any other thing, but do speak and judge by chance, and not from any intelligible or Central Knowledge or Understanding.

The five outward Senses are the Materials Man is Compounded of as to the Elements of the Body, and which are the true House and Corporality of the five inward Mental Senses or Spiritual Powers; the outward being as so many Kings and Princes who have under their Command many Officers and Centinels that have several Posts, by whose Vigilancy and Diligence all the common Roads and Passages might be kept safe and free from Tumults and Disorders; for the outward Senses are the Carriers or Presenters of all Objects and things to the sleeping Magick Powers of the Mind or inward Senses, and therefore it is of great and infinite moment for every one to regulate and keep the five outward Senses in due order, (*viz*) That they be not defiled nor adulterated by Intemperance, Uncleanliness and Disorders, neither in Meats, Drinks, Employments nor Communications. And therefore this great and Noble Sense, the Taste or distinguisher of all Qualities, Forms and Complexions, is wonderfully and aptly placed in the Mouth or grand Gate or inlet that leads into the very Center of the Microcosmical City; which Gate or Passage is double Guarded, as is mentioned before, that it may be able to bolt or shut out whatsoever shall be offered that is not profitable nor good; either for the Support or Substance of the Body or Mind. But if this Sense of Tasting be sullyed, and most are rendred incapable of distinguishing Vertue from Vice, or natural Preparations from Hetrogenials; to judge better of the Nature and true Operations of Foods and Drinks than Blind Men can of Colours, or Deaf Men of Musick; for having lost the true use of this Noble Faculty and Precious Jewel, a Man is left destitute of all conduct, and there remains but one thing, by which he is rendred in any degree able to resist the great Enemies of Nature, Gluttony, Uncleanliness and Disorder, (*viz*) the will and desires can by its innate Power command the Gates, the Teeth and Lips to be shut and barred up, to defend and keep out all Inva-ding and Incroaching Powers that continually attempts to storm the Health and Preservation of Man.

Therefore it is a Vertue of great Value to command the Mouth to be shut and to deny himself the Tasting of improper Meats and Drinks; and to keep the Mouth shut against the beloved Apple; for by Eating Mankind is preserved both in the Harmony of his Body and Mind, and by Eating he is likewise sunk into the deepest Misery and Depravity, as Witness our first Parents. Eating is a great Misery, which few or none understand, if they did, there would be more Care and Caution in it then there is.

It was not without great Reason and inspired Thought that the Learned *Moses* tells us, that our first Parents fell, and Degeneration came on them by eating of the Forbidden Fruit; what

that was, we will not undertake to decide; however, it is not to be doubted, but that it did arise and proceed from the evil Powers and divided Forms, that is, from the disunion of the Principles and Qualities of their own Composition, for whosoever doth Eat and Drink without the Eye of Wisdom, and distinguishing of God and of Nature in themselves, must of necessity Eat the Forbidden Fruit; for in whomsoever the Powers of the violent wrathful Spirits are stirred up and awakened, the Mouth of the same black Principle is opened, and with its highest diligence desires and seeks out a suitable Food; this was the dark or gloomy Door that all the great Evils and Cruelties came in at; for when the Central Blood-Hounds have gotten the Scent, and tasted Blood and Wounds, then all the noble Faculties the Senses, especially that of the Taste, becomes depraved, and the Will and Desires arises and are continually Generated from the dark Magia, then there is no distinction between Cleanness and Uncleanness, Violence and Vertue; that Form that is awakened in the sullen Magia, forms the Thoughts, Desires and Wills, which Rules and Commands over all the Inferior Officers and Powers, and Nature bows before this violent, fierce and fiery Spirit, as *Jacob* did before *Esau*. Now Meats and Drinks are of the same Lump, and in them are contained the compleat Nature and true Property of Man, be they of what kind soever, every sort and particular hath its own Complexion, and its whole Business and Inclination is to advance that Property which is strongest in it, and doth use all Industry to subject all Forms and Powers to its Government, be it either Good or Evil, Violence or Patience, Anger or Love, for so soon as Mankind loses his Way and distinguishing Faculties, then immediately a crowd of Usurpers throng in upon him in a hostile way, and call for their Similes or Assistance; for every sort of Food and Drink, when it comes into the Stomach, is presently turned to Blood, Spirits, Dispositions and Inclinations; and if the Forms be divided and Disunion begotten, then Wrath, Fierceness and Violence obtains the Government, and then all Meats and Drinks are changed and Converted into their own Nature and Property, whether they be clean or unclean, for every specifick Body or Thing is endued with its own Magnet, and its Innate Power doth draw forth such Matter, Juice or Nourishment, that is proper to sustain and support its own Body, and at the same time the other Forms and Qualities lie as it were hid, sleeping in the Magia; (as for Example,) In one Field or Pasture there are several sorts of Animals (*viz.*) Cows, Sheep, Horses and Swine, and they all Eat one sort of Herbage or Grass, which do Nourish and Sustain them, notwithstanding they are of several Species or Kinds, as is mentioned before, the Swine Transmutes the Juices of the

Graze into its own Nature, (*viz.*) into gross unclean Flesh, and a foul stinking Excrement, very burthenfome, and a meer loathing to Nature; the Horse to a lively, strong, brisk Nourishment, the Dung or Excrement not at all offensive; the Cow from the same Food doth Extract good clean Nutriment, and a considerable quantity of Milk, whose pleasant Colours do declare its Excellency, and the Flesh is much finer and cleaner, also the Dung is of a good Smell, and some do esteem it a good Perfume; the like is to be understood in all Husbandry, each Grain of Seed doth by a secret Power and Sympathetical Inclination, attract a suitable Matter out of the Earth, to support and nourish its own Body, so Curious, so Mysterious, so Wonderful and so Amazing are the Works of the Great Creator and Eternal Preserver of his Off-spring.

The very same is to be understood of the Operations in the Human Nature; for since Man hath immersed his Will and Desires into the blackest and deepest degrees of Bestiality and Depravation, and Lives in and under the Lyonish, Bearish and Dogish Spirits, and died with the deepest Colour of Violence and Fierceness, then these Rapacious Beasts, and all those evil Properties and Qualities have obtained the Ascendant, and Rule over the Will and Desires, so by the Power and Operation of the ruling Qualities, a suitable Nourishment is Extracted from Meats and Drinks, be they of what Nature soever, clean or unclean, the Commanding and Transmuting Powers, standing over the wrath and fierceness of the divided Forms and disunity of the Natural Powers, which do presently awaken and stir up a more violent Spirit in the Eaters and Communicators of such things, for so soon as Mankind Tasted Blood, together with the Flesh, presently awakened and rouzed up all the dark, improprie, unclean Spirits, and dark Properties of the fallen Magia, and Incorporated with, and strengthened their Similies, which did quickly prepare him to do the like by his own kind, (*viz.*) To Kill and Slaughter, and to have no more Mercy nor Compassion, than had of the Beasts, being both done from the same Principle of Violence.

Eating and Tasting has a wonderful Power and Energie, it is the very Substance of a Man's Life, this Sense being an acting Faculty, and when it is depraved, and the Will kindled in Violence and Debauchery, then it destroys many thousands of poor Ignorant Mortals, and sends them into the next World, therefore Temperance and Simplicity in Meats and Drinks, to keep this noble Sense simple and entire, is highly commendable, and as it were the Fountain of all Wisdom.

Many more Excellencies and Vertues the Holy Creator intended this great and noble Sense the Tasting with, and per-

cularly that of Pleasure and Delight, which seems to surpass all others, what Pastime, Pleasure and Delight is there in the World, that can be compared to a sharp, entire, well prepared Appetite? doth it not at once compleatly Indulge and Gratify the whole?

For though this Sense doth not represent the curious Forms and Figures, Odoriferous Smells or Scents, Melodious Sounds and Harmonies; yet it doth entirely afford the highest degrees of Pleasure, though it must be confess'd it is short, yet livelier than the other as to the Tasting part; but at the same time, with the help and assistance of the under-graduated Officers, (*viz.*) the Teeth, Liquor and Menstruum, it conveys all the Substance into the Stomach, the common Magazine or Store-house of Man, and then its Subservient Vessels or Officers, separates those Meats and Drinks, and conveys or carries the finer part thereof to every Part or Member of the whole, which doth refresh and strengthen every particular, so that there is a melodious Agreement and lovely Consort between that great variety of all the Forms, Qualities and Senses at once, which does exceed all other Pleasures or Delights in the little World.

For what Person is there in the World that hath a well-prepared Appetite and sharp Stomach, that will not leave or separate himself from all other Pleasures, be they of what nature soever, for a good Meals Meat and Drink, when exceeding Thirst and Drought invades him? Here the Senses of Life are concerned, and the Support of all the parts of Nature are touched at once, and there all the Parts and Members, together with the Power of the Senses that do inspire and reinforce the Will and Desires, inso much that they become so very Strong and Potent, that they command the Hands and Feet and all the other Parts, to provide Materials for the maintaining the great Pleasure of the Palate, and to furnish the Stomach or Magazine with such Matter or Food, that they may sustain the whole; and therefore in cases of necessity, some of the Antients have counted it Lawful to Steal or Plunder for so much Food and Drink as will sustain and preserve Life.

So that there is a greater necessity to support and maintain the Pleasure of the Pallate than any other belonging to the Body. There are three things that are for the Support of Mankind, and that he cannot live without, (*viz.*) Food, Houses and Cloths: Now Food hath the first place, Houses the second, and Cloths the third. And as this great and noble Sense doth afford unto Mankind the most ample and compleatest Pleasure of all others, and is of the most necessity, so on the other side, if it be over indulged and cloyed, so that it becomes depraved by an intemperate unclean Life, then most or all the forementioned Delights

and Pleasures are abated, for the more excellent any thing is in its own Nature, the greater are the Evils when abused.

Therefore the Foolish, and such as give themselves to Intemperance, Gluttony and Drunkenness, finding the natural and excelling Pleasures of this Sense, they have in most Ages used all endeavours, with great Labour, Care and Hazard, both to the Body and Mind, with a thousand Inventions and unnatural or disagreeing Compositions, Childishly imagining thereby to gratify the more, and continue the long Pleasure and Delight of this Sense, but being ignorant and mistaken in the Operations of Nature, which are all Simple and Innocent, most of them have Experienced the quite contrary Effects, and instead of true Pleasure and Delight, they have dulled, cloyed or blunted the Edge of their Appetites and Palates by their often addresses they make to it: Eating too much in quantity, and of disagreeing Qualities, foolishly compounding many brave, noble, rich Ingredients together, of disagreeing Qualities and Natures, which do, as it were, at once take away and deface all the true Relish and Taste of those fine Things and Dainties, which perhaps many hundreds have lost their Lives to fetch and procure, besides there are not half the Evils that attend those Preposterous Inventions and Methods of Compositions, and Mankind endeavouring to prolong and gratify this Sense, (*viz.*) How many hundreds of cruel Diseases hath Man brought on himself, and worst of all hath intailed them on his Posterity? by which he hath, not only destroyed and obliterated all the entire Delight and Pleasures of Life, and of this noble Sense, but of them all.

Pray tell me what Pleasure can any Person have in the hearing of curious and melodious Consorts, and Airs of Musick, that lies crying out with the Gout? Or who can take Pleasure in brave noble and delicate Prospects, or in fine Shapes, Forms and rare Painting, whose Body and Members are full of Diseases, and hardly any part free from Pain? Or what Delight and Pleasure can curious odoriferous Smells or Scents afford unto him, who is Sick of a Burning Fever, or in a down-right Consumption? Doth not the Scent or Smell offend such an one? And what Delight can any Person have in the best and choicest Meats and Drinks, when his whole Body is Indisposed, or invaded by various Diseases? Or what Pleasure or Delight can any one take in the Embraces and Touch of the fairest Sex and finest Objects, when his Body and all his Members doth languish under various Diseases and Indispositions?

So that this great and important Sense the Tasting, being kept entire and perfect, by Order, Temperance and Cleanliness is as it were the compleat Delight of all the Senses and Powers of Nature, and that faithful Officer and Conveyer of all Materials to

the Center of Life, by which the Body and Spirits are continually supplied and maintained, and so long as it is in its Perfection and Simplicity, it is the Original of all other natural Delights and Pleasures, but being, as is mentioned before, sullied and adulterated by surpluss of Meats and Drinks, both in quantity and quality, which do not only at once destroy its own Nature, Gust and Pleasure, but likewise of all the other Senses and Powers both of the Body and Mind.

So that all the Delights of Life, the Pleasure of Time, and the Intellectual Speculation of the Wonders of God, his Law and universal Nature, is sunk, which Mankind hath foolishly depraved himself of, Intemperance, Uncleanliness, Violence and Oppression, which has so blunted and sullied all the noble Faculties and Functions of Nature, that he hath lost that great Gift and distinguishing Power, so that he hath not any true use of his natural Senses, neither does he See, Hear, Feel, Taste nor Smell the Intrinsick Vertues nor Vices of himself, nor the Things he Communicates with.

Now this is his Fall, (*viz.*) to be ignorant of those Officers and Powers he every moment Uses and Converses with, and cannot do one thing without them, be it of what Nature and Quality it will. The deep degrees of Man's Fall is such, that he is now Acted and Operated by all those great Powers, no otherwise than the Beasts, what he hath obtained more, is a Cunning, Violent, Oppressive, Circumventing Sense of Policy, so Miserable Wicked and Ignorant is Mankind become, notwithstanding his Creator hath dressed and endued him with so many noble and worthy Faculties.

What a brave Serene, Quiet, Delightful World would there be, if Man would but turn the Eye of his Mind inwardly, and Search, Feell, Taste, See, Hear, Know and Find himself; for to know a Man's Self, is to understand all the great Mysteries and Wonders of God, both Corporally and Incorporally; when this Blessing attends any Person, then he doth not only contemplate the Mysteries and Wonders of himself, and the amazing varieties of occult Powers, Forms and Principles, but he is thereby inspired, and the eye of each Power is so clearly open, that he Sees, Hears, Tasts, Feells, Smells and Distinguishes the Magick Birth of all things in this visible World, and when he looks on, or beholds any Individual Form, Figure or Shape, he Sees and Penetrates into the Center of that thing, and distinguishes the inward Nature and Complexion, and what Form or Quality has the Government and Signature, by which Knowledge and true Sight he can put it to that use that God and his Handmaid Nature ordained it.

Likewise when such an one shall hear any Discourses, Words, Voices, Tones and Cries, both of Men and Beasts, he can distinguish from what Center each Sound, Discourse, Word, Voice, Tone or Cry doth arise and proceed from, and what Principles or Qualities, do carry the uppermost Dominion in them, and the Character of that Form they are signed with, and whether each did proceed from Equality or Inequality, Harmony or Discord, by which he is armed and fitted to Embrace that which is good and agreeable to Harmony, Unity and Vertue, and to resist and refuse what is evil and hurtful.

Also when he Tastes any particular Food or other thing, he can distinguish whether it be good and proper to be Eaten, how prepared, mixed and compounded, or simple, and what are the Qualifications of it, and the Form that hath the chief Ascendant in it, distinguishing by the Taste for what it is good, and the contrary, and so be able to Embrace the Good and withstand the Evil.

The like is to be understood in the other two noble Senses or Powers, the Smelling and the Feeling: Now this is some part of the Knowledge of a Man's Self, for by the distinguishing these five great and wonderful Powers called Senses, the inward Eye of the Mind is opened, so that he can through those inspired Qualities, See and Penetrate into the Centre of himself, into the five Inward or Intellectual Senses, which in all degrees answer to the five Senses before treated of, which there is a large Account of in our Treatise of *Dreams and Visions*.

Now, as Man hath lost the true Intrinsic Uses of these great and noble Powers the Senses, by Intemperance, Uncleanliness and his rapacious Living on such Meats and Drinks that was not suitable unto Uniformity and his Original Innocent State; so on the other side, there is no method nor way to reinvest and obtain his first Condition of Unity, and the understanding of himself and the Signatures of his own Composition; but Temperance, Cleanliness, and to abandon all Violence and Oppression, both to Man and Beast, by which the Divine Union is to be understood and enjoyed, which can never be accomplished, except Mankind keep God's Law, which we shall farther demonstrate in our Answer to your Letter, wherein you desire our Judgement touching the Operation of the five Senses in the Beasts.

In the interim, we send you this, which please to accept as an Answer to your Question, not doubting but the consideration thereof will afford you some Benefit.

LETTER IV.

Of the Sense of Seeing.

SIR,

By the Receipt of yours, I find you have a great desire to have my Judgement of that most Stupendious and Wonderful Sense of Seeing, in Answer whereunto I shall, according to my Talent, endeavour to Explicate the Variousness, Virtues and Powers of that most amazing and admirable Faculty.

NOW as that wonderful Eye of Heaven the Sun, is the very Centre of Light of all the numberless numbers of Creatures, being the Foundation, and Well being of them all, who by its illuminating Beams, Communicates Life and Light to all the Host of Heaven and Earth, without which all would be a dark Chaos of Misery and Confusion. Words are too short to set forth the Uses and Excellencies of this Sun of God, in which the Preserving and Divine Power, is understood and manifested.

And as this high illuminating Spirit and Power is the Eye, which doth enlighten and preserve every Member and Part of the Great World, being its Soul or Centre. The like is to be understood of the Sense of Seeing in us, for as the Sun is the Eye of the Macrocosm, so is the Sense of Seeing the Light of the Microcosm which doth enlighten every Member and Part thereof, for Man is a compleat Image of God, and his Handmaid Nature, and doth contain the true Nature and Properties of the whole, and therefore is called a Little World, or an Extract from the Great, and as this high and mighty Power the Sun, doth enlighten, direct and conduct all, and by whose Power and illuminating Beams all this wonderful variety of Beings and Creatures are understood and distinguished.

And as the World would be a miserable Chaos if the glorious Eye of Heaven were withdrawn but one moment, even so it would be with Man, for this Sense of Seeing is both in the Great and the Little World the true Guide of all Action and Motion; and in this Sense or Light is contained the Secret or Central Fire, which by Motion and continual Circulation of contrary Qualities becomes manifest, warming and preserving the whole, being the Root and Original of Vegetation, and the true Father of the Light, for Fire and Light are inseparable, they dwell eternally together; for this cause, where the Light is weak or but little, there the Fire is as impotent, as is most manifest in all

the *Northern* parts of the World, most part of the Year being terrible-Cold, Frosty Weather, the Elements being Congealed for want of Heat.

The contrary is to be understood in the *Southern* parts of the World, where there is Light, Heat is always at hand; and in what thing soever the Central Fires are potent, there the Light is also strong, powerful and lasting, there being always a proportionable Nature between the Light, Fire or Central Heat of each thing, both in Animals, Vegetables and Minerals; for this cause Children and all Young People have a clearer and more penetrating Sense of Seeing than those of Age, because their Light burns clearer, and all their Humours are clean, vigorous and free from dull, cloudy Vapours: the Elements of Water and Fire being thin and more pure, do rarify each other, by which the Oil of Life or Salnitral Vertues are clean and free from gross obstructing Matter, from whence the Fire hath its bright, clear, shining Quality; so that in Youth all the Operations of the Elements are more brisk, lively and powerful than in Age, as appears, not only in the Sight, but in all the Actions of Life.

For as the Natural and Central Fires decay, the Light equally grows weak, some sooner some later, according to the degrees of the Decay or Weakness, sometimes this decrease of natural Heat is Universal; and when this happens, the whole Body doth quickly dwindle and fall into Death, but very often this Decay of the Natural Heat happens in the Intelligible part, the Head, by some accident of Obstruction, the Vessels or Optick Nerves becoming stiff, or as it were glewy, the Porous Parts or Vessels being narrowed or small, which does prevent the free Ingress, Egress and Regress of the fine thin rarified Spirits that are generated thro' the whole Body, which every moment doth ascend by certain Circular Motions, into the Head or most Intelligible Part, which if at any time the whole Road or common Passage of those fine thin rarified Spirits be stopt or obstructed, the Person so Afflicted immediately falls, and nothing but Death follows, and that in a moments time, this being the Original occasion of sudden Death, so that many Sound Healthy Persons by such like Obstructions fall into Death, who otherwise might have Lived many Years, as being free from Diseases.

For this cause Temperance and Cleanness, both in Quality and Quantity of Meats and Drinks, are as it were, the Spring-head of Health and the Generator of fine, clean nutriment, good Blood, pure Spirits, noble Dispositions and Inclinations, whatever Cormorants and unclean Belly-gods may Dream to the contrary, Nature and God's Law is always true, and cannot lie: Every thing under the Government of the glorious Eye of Heaven,

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doth arise, proceed and follow its first Matter, and carries in its Bosom or Centre a Key that can readily join and unlock all the secret Doors of Nature's Cabinet, and finding out and incorporating with its Simile, encreasing and strengthening the same, which is the highest Joy and Solace of all Corporal and Incorporeal Beings.

For this cause, as any Persons Meat, Drink, Employment and Communications are either from the dark, cloudy Root, clean or unclean, so the Humours, Blood, Dispositions, Inclinations, Words and Works, all proceed and go on in a straight Line or Method, therefore to be either too much in the Sun or Shade begets Complexions; for Meats and Drinks are the Centre and Substance of our Lives, and in them are contained the true Nature and Property of all Qualities, Principles and Dispositions, enduing the Eater with their Qualifications.

If this were not true, Man could not Subsist or have his Life continued, whatever the unthinking do or may imagine to the contrary, every thing knows its own Voice and Cries after its own Dam or Mother, and the Senses are the Officers, Carriers or Conveyers of all things to the Central parts and Understanding, so that all the hidden Powers and Qualities are awakened, each Quality having its peculiar Appetite, do direct and draw unto its self, both Corporally and Spiritually, not intermeddling with the Business of its Neighbour.

So this wonderful penetrating Sense is the only Guide of the Body, and capable Power to present unto the Understanding and Judgement the Forms and Signatures of all things in the Animal, Vegetable and Mineral Worlds, by which an enlightened Philosophical Mind, can in some degree (by the Form and Signature) understand the Complexion of each, and consequently their Uses.

It is this Sense that doth likewise present unto the Intellectual part of Man, all delightful and pleasant Prospects, serene Airs, and agreeable clean Elemental Operations, also all curious Forms and Figures, and the unspeakable variety both of Colours and other Ornaments, made by curious Art and Ingenuity, by which the Mind and Understanding is pleased and delighted.

It is also by this Sense, that Men represent all good Methods or Order, Temperance, Cleanness, the proper ways of Preparation of Meats and Drinks, also proper Gestures, Behaviour and Deportment, Well-going, Nimble, Handsom Running. It is likewise the Matron of noble, curious Arts and Sciences, as representing unto the Understanding the proper Way and Method of Doing and Methodizing each thing.

And therefore all Parents, Tutors and Nurses ought to represent before their Children, all Vertuous Actions and Gestures of Sobri-

Sobriety, and if any Person would have their Children Skilled in any curious Art, Science or Trade, then they ought to accustom their Children to be daily with, and among those that are Skilled and Practisers of those Arts, even from two or three Years Old, the Younger the better, for the constant looking on or beholding any thing, or seeing the beginning and ending of things pertaining to any Arts and Sciences, begets the Ideas and Forms, not only of those things, but the Manners and Methods of Performance in the Understanding and Judgement is thereby made good; for Man being like all things, and all things like him, and each particular having its own secret Key, it hath Power thereby, when represented to the Understanding, to open and strengthen its own Form, so each thing becomes increased and strengthened, and the parts thereof distinguished.

For Example, if any Person would have a Son or Daughter to understand the curious Art of Representation, (*viz.*) Picture-Drawing, not the Working part, but only to have Judgement, and know and distinguish when a piece is well done, and the contrary, then let such a Child, instead of Playing with Babies or worse things, be for the most part among such as Draw and Paint, 4, 5 or 6 Years, or more, by which seeing this Art performed, the Understanding and Judgement will be mightily advanced, and made capable of knowing and distinguishing the goodness of that Art and Property of each particular Feature and Part, of any piece of Drawing or Painting, notwithstanding the Hands are incapable to perform the said Art.

The like is to be understood of Musick, and all or most other Arts and Sciences, for each doth endeavour with the highest diligence imaginable, to apprehend and comprehend all things that are within its own Province or Power, and therefore doth continually convey and represent them before the Understanding or Judgement, opening all Centres, leaving no Stone unturned, (as the Proverb hath it) that it may thereby beget its own Form and Figure, and if the Artist be curious, and perform the thing with great Skill, then the Child that beholds such Practices, shall have Judgment, and distinguish accordingly, and so on the contrary the very same is to be understood of all Employments, Trades, and whatever else of this nature; also the like is to be understood in learning any Mystery, for if the first Learning and Practice of the Senses and Ideas of the thing, open the Gate of its own Property by degrees, and join Forces, strengthening its self, so that the Genius to that thing, which in the Human Mystery lay hid, is raised and awakened from its still Sleep, and by continual Manuring and Cultivation such an one becomes an Artist or good Workman.

But many times it falls out, that a Youth is put to an Art, Trade or Employment, in which his Genius is very weak and impotent, which is a Misfortune that cannot be helpt, and such an one cannot attain to be a curious Artift; every thing having its due bounds or limits, the Forms and Qualities of Nature may by Cultivation be improved, or the contrary, but never made; for this cause some are more unapt to Learn than others, for where the Genius is strong, Nature bears a more near Simile with the thing they are to Learn; therefore one is said to be happy and another unhappy; and whatever hath been said of Vertue, the same may be understood of Vice.

Therefore all such who have the Tuition and Government of Children, ought, on peril of God's Displeasure, to keep a strict Eye over them, not letting them go as it were out of their sight, and if it were possible, that they may be preserved entire in the simple Methods of Nature, and not see the Gluttony, various Intemperances and Disorders, nor vain Sights, Shews, Pastimes, pernicious Plays and Games, which take deep root in the Human Earth, and though they do not distinguish things evil from good, nor the right from the wrong; nevertheless the Sense of Seeing is always vigilant in all Forms and Qualities, and carries, represents and communicates the thing or things to the Understanding, and with a powerful Influence Penetrates into all Centres and Qualities, rousing up the sleeping Magic or Magical Powers, and finding its Simile, strengthens and encreases it, by which it often gets the Ascendant in the Centre of Life, riding triumphantly, and then that Form or Property obtains the Government.

Such Children or Young People having no Understanding, Government or distinguishing Power, between good or evil, nor what arises and proceeds from the one or the other, so that vain or wicked Principles and Qualities are fixed, and become as one entire Substance and Form of Life, which cannot be wholly overcome or obliterated, though many have and do seek it with Tears, as *Eſau* did.

For whatever Qualifications are well taught and fixed in Childrens tender years, whether it be Sciences, Arts, Trades or Employments, be they either evil or good, they will in spite of their riper Understandings or Judgments, dwell with them; and if they do not improve, yet they are always ready and forthcoming on every small Call or Occasion; their Qualities and Essences are not to be altogether Obliterated.

Now when these things are rightly considered or understood and distinguished, all or most of the methods of Tutoring or Educating Children, or our selves, (*viz.*) or our Offspring, are most of them unaccountable, and are little else but various evil

evil Inventions, proceeding from the dark Kingdom of Wrath and Fierceness, to betray and ensnare their own Race. The first thing Mothers, Nurses and Teachers by degrees do Teach their young Infants is Gluttony, Pride and Idleness, which are not improperly called the Engines of the Devil, or the Off-spring of Hell: And after much pains taken to engraft the forementioned evils, and another called Lying; at Seven or Eight years of Age, they dress them up in Gaudy Superfluous Garments, and send them to the Dancing-School to compleat the Tragedy: As also playing in the Streets, or at Neighbours Houses promiscuously, where they see all sorts and kinds of Immodesty, Disorders and Intemperance; so that not only many Thousands, but the greatest number of Mankind do make use of this Noble Ray, the Well-being, Joy, and Grand Centre of the outward Life, contrary to the end for which it was ordained; (*viz.*) to an ill purpose, and to their own damage, to violate and oppress those of their own kind, and all the innocent Inhabitants of the Earth, breaking down all the Natural Laws and Bonds of Friendship between each other, and destroying the Uniformity of all the under-graduates.

This Sense is the greatest and most noble of all others, for it makes the most hidden and mysterious things to appear, and that which was and is inclosed in the very Centre of Darkeness, to become manifest, that which was without motion to become Living, that which was Cold to become Vigorous and full of Heat and Splendor; by its peculiar power Mankind can as it were behold at once half the Globe Water and Earth, with the wonderful Varieties and Mysteries therein contained. In a word, it is the Pleasure and Well-being of every Life, and true Guide of all Actions: The Eyes are the Gates, through which the Spirits of life pass and repass, having their ingress, egress and regress through the whole Body on all sides, by Pores; but those that pass through the Eyes are more fine and transparent, carrying with them a fiery powerful life; and therefore, if these two Gates are kept open too long, the whole Body in a very little time becomes dull, heavy and indisposed, not being able to perform any Action or Exercise; and this weight or heaviness will come on so strongly, even like Death it self, that all the powers of the Understanding and Mind cannot maintain the motion and vigour of the Body; neither can the most choice Foods or Cordial Drinks, but all become still, and as it were benum'd.

For this cause persons may fast longer from Meats and Drinks than from Sleep; therefore these Gates must be shut six or eight Hours in every twenty four, or else Nature and our Bodies cannot subsist, nor be able to go on with common business, neither continue in a state of health; so great is the necessity of Rest:

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Therefore poor mean Meats and Drinks, with a due proportion of Sleep, will support and sustain Nature far beyond the richest Foods and strongest Drinks, with half the proportion of Sleep.

Wherefore all young People or Children ought to have their full time of Sleep and rest, that making them strong, lively and vigorous, and fit for all Actions of Life: Besides, the Eye-lids are not only useful to preserve the fine, thin, pure Natural Spirits of Life, from the usual motions; by which all Actions and Exercises of life are performed; but by their closing, there is a kind of Cessation from their circular motions, so that in this time of sleep, the Spirits regain strength and vigour, and thereby a new Life and Motion is Generated: They likewise serve to many excellent uses in Nature, so it defends this delicate tender Sight from all evils that may happen without, in 50, 60, or 70 years; they are also of excellent use at all times or seasons to shut out the Light, that the Evils, Vanities, Intemperances and Disorders, lewd Sports and Plays that are daily Acted by Mankind, to the great prejudice of himself and dishonour of God, which all good Men ought to turn from and not so much as suffer this Glorious Light of Heaven to represent them to our understanding. But above all, to keep the Eye-lids of young People shut, that they may not see the wickedness of this World, at leastways as little as may be, for vain things are the Pests and Distempers of every Age; and whosoever avoids and shuns them as much as in him lies, is the more happy.

And all Tutors and Parents, instead of Tricking and Dressing their Children in Bravery, and bringing them to Plays and Balls and Dancing Schools, should represent to them all sorts of poor Tradesmen and Industrious People, bringing them to places where they may see all sorts of poor indigent People, who not only rise early, but notwithstanding hard Labour and Pains, fare very hard, having ragged Cloaths, and Shoes without Soles, being all Dirty, going about the Streets Cold and Hungry, having no Food to Nourish them. Also Weavers and Throwsters, where great numbers of Boys and Girls are employed. These and many others, for want of Conduct and Education, become barbarous in their Deportment, Women as well as Men. These ought to be represented as Examples, to those whose better circumstances will give them the advantage of Learning and Sobriety.

That it is not as some vainly imagine, (*viz.*) Lost time to be well taught and skilled in several Arts and Sciences, and that betimes too; for Seeds Sown, and Trees Planted in season, bear the best Crop, and brings forth the noblest Fruit; and whatsoever thing you would not have your Children inclined to, never let them see it, for Children and young People use all Industry to imitate what they see; Example and Precedent going
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beyond Precept: The first is a compleat birth and substance, the other but a Notion, and no more than Air or Spirit without a Body, which passes and repasses, and is lost in an invifible breath or fume, being quickly obliterated and forgot.

There are three degrees to be commenced before any thing in the mind of Man attains a compleat birth, or come to be substantial; the first degree is, the Original thought or desire, the second is, this being modelled and banded to and fro by the five Councillors the inward Senses, the Reason and Understanding being always at their Elbows to give necessary advice; and this thought being represented to the Judgment, to know whether it be fit or reasonable it should be Coyned into Words, the next degree is, putting these Words into Actions, which does Crown the whole, and makes the Birth substantial and compleat, whether it be in the evil or in the good, and can hardly ever be obliterated.

For instance, if a Man think or imagine an evil thing, and stop there, he may easily repent, and thereby annihilate it; but if he bring this thought before the Judge by the Councillors, and it is by them commanded to be Coyned into Words, then if it be an evil thing it will be much harder repented of; but if it proceed without Correction into Action, then as is said before, the case is much more difficult; therefore Actions and Evil Precedents do Wound all People very deep, more especially Children and young People; therefore you ought not to let them see any thing that you would not have them practice, as Soldiers in an Army Training, fine Horses in their Furniture; nor any sort of Shows or Games, Fighting and Killing either of Man or Beast; nor let them play with Dogs or such like Creatures, for whatsoever is seen, acted or practised, takes deeper root than either that which is a Care, Thought or Word; every particular thing works on its likeness, according to its power, and whatsoever is done in the evil, by Examples and Precedents, the like is to be understood in the Verruous and good courses of Life.

And were it possible to make Mankind intelligible, and to distinguish between the two Grand Fountains of good and evil in themselves, and to know from what root each Thought, Word and Action takes its Birth, and from whence each Invention, Employment, Art and Trade doth proceed and are Midwived into the World, then would this discourse be valuable unto the Sons of Men, and they would, without invitation, repent themselves of their mistaken Conduct both in themselves and in the Education of their Children; but if Men Act and Teach without either sight or true knowledge, what can be expected? nothing that proceeds from them can be more certain than the

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Judgment of Blind and Deaf Men in the distinction of Colours and delicate Airs of Musick, as is mentioned before.

Seeing is a most wonderful Sense, and the only power, by which all the various Forms, Figures and Shapes of things are represented and communicated to the intellectual or imaginative faculties; and Man being an Epitome, the whole Nature and forms of things, by which there is a secret conveyance, and each thing hath power to communicate and awaken the hidden or sleeping Magia of Nature, by its own Key, that can unlock all Gates, and raise up, awaken and strengthen its own property; which by continual management of the strong Will and Desires, such and such a form or quality comes by degrees to obtain the Ascendant, getting the Government in the Mind, which does in a short time betray the Judgment and becloud the Understanding, and then all appears to be rational; and though the Customs be ever so Inimical and Prejudicial to Nature, and doth Diametrically oppose the Health and Well-being, both of the Body and Mind, nevertheless all goes down; and many are so blinded with false Opinion and Tradition, that no Pains, Cost, Labour or Trouble, shall Deter them from being in the Fashion, or to do what they see others do; what a great charge and pains do too many Thousands take to maintain their Fantastical Dresses? how frequently do they put themselves upon the Rack, both of their Bodies, Minds and Purse? in a word, what would not young People do that they may appear in the Fashion, or be equal with those that are in the highest Mode? will not they use all Wicked Methods of Life, as Whoreing, Robbing, Stealing; nay, Murder it self? and indeed what Wickedness is there that Youth and Children will not practice to get Money, to consume on their Lusts and Invading Passions.

Now if Fathers, Mothers and others, did in any degree consider these things, they would not so readily Teach, Nourish and Permit these Devilish, Spiteful Powers and Qualities as they do; neither would they be so easie, and give Money to Dancing and Fencing-Masters, nor would they suffer them to see Poppets, and other foolish Plays and Games; no, no, they would be as far from these things as the East from the West. People never so much as once think of the evil that may ensue, when their Children, Servants and others go to Shows, Fairs, and playing in the Streets and at Neighbours Houses, which doth wonderfully pollute them; nay, is it not frequent for many of our modest Dames, both in Country and City, to spend some part of their time when they are at Worship and Church, in gazing, looking and noting those Persons or Gallants that are most in the Mode, or have gotten the newest Fashion or finest piece of Lace, Point, bravest or richest Silks.

Now seeing these fine things bath so deeply and so centrally awakened the imaginative and secret powers of the Mind, that they can hardly eat their Dinner, before they have informed their Husbands and Companions of the richness of such a Neighbours Gown and Head-dress of the newest Mode, often undervaluing the Station, Income or Estate of those Sparkish Madams. The like is among the Proud young Sons and Daughters, telling their Parents how brave, rich and fashionable such and such a Neighbours Children are, endeavouring to imitate and exceed them, shewing their Discontents if they are not satisfied; which frequently occasions great Disturbances in private Familys: For Parents and Guardians foreseeing the Inconveniences that attend such things, though it be too late in the day: Therefore many do use all endeavours to Plant and Sow good Seed, but the ground or humane earth is not capable to receive it, being as it were choaked or over-run with pestiferous Weeds, which the Parents have so early Planted; that neither the Fear of God, nor the Instructions and Threats of Fathers and Mothers can obliterate or root out, having taken such deep footing in the imaginative and intellectual faculties of Nature; the very Beauty of the Mind being so early sullyed by ill Methods and Managements.

And yet most People would have their Children Vertuous Sober, Temperate and Modest, fearing God; whereas they have Sowed in their tender years, the Seeds of Luxury, Pride and Idleness, which are the three Sons of the evil Demons; so that there is much more Mischief than Thousands imagine, in the wrong use of this Sense: But did your Offspring behold the beauty of Order, Temperance, Form, proper Preparations of Meats and Drinks, Cleannels, Industry, Silence, good methods of Learning and Speaking, or any other vertuous course of Life, Children and young People would as readily imitate, observe, follow and practise them, as now they do all kind of Viciousness and Evil; the Divine Principle, Holy Light and Love of God in Jesus Christ, is as near to Mankind as the Evil Principles; and the one is as ready to exert its power as the other, as each is and shall be encouraged by the *Primum Mobile*, the Will; for into whatsoever the Will and Desires of Mankind do enter, whether it be good or evil, that power or principle is awakened and strengthened in the very Center of Life, and will quickly obtain the Ascendant, provided a contrary Will do not timely intervene; so that many Thousands of ignorant People are deceived before they think or know any thing of it.

These are some of the Thoughts (relating to your Question,) which at present occur to Memory; hoping that what is herein Inserted, may give you satisfaction, and be acceptable. From your ready Friend

T. T.
LET

LETTER V.

Of the Sense of Feeling.

S I R,

I N Answer to yours, touching that most wonderful Sense of Feeling, I shall endeavour according to my Abilities, to satisfy your earnest desire : First, Therefore you may observe, that it is the Centre of Life, and of all the other Senses, for if this be wanting in the whole, or in any particular Member, the Melancholy House of Death immediately seizes, but any of the other four may be lost or wanting, and oftentimes two of them, nay three, and yet the Life continued in vigour.

Therefore the All-wise Creator hath placed them in particular Cells or Apartments in the Head, that if any one, two or three of them should be hurt, distempered, or lost, the whole might not be in danger of sinking into Death, though Nature is not compleat if any one be Lost or Disordered, but this great Sense of Life, (*viz.*) the Feeling is universal, and no part of the Body can subsist without it, not so much as one moment, and therefore when this Sense is Disordered, or any Obstruction or Distemper invades it, the whole becomes heavy, dull and melancholy, and Death quickly ensues; so on the other side, when it is in order, the Motions and Circulations of the Body and Members are free from Obstructions, then it is the true Pleasure of Life, and all the other Senses are Subservient to this, and rejoice in its Prosperity, as being their Prince and King; the Industry of all the others is to support and maintain this.

For if this Sense of Feeling sink, none of the others are or can be well; by the Innate Power of this, Mankind and all Creatures, (*viz.*) Animals, distinguish between Joy and Sorrow, Grief and Pain, Sickness and Health, Temperance and Gluttony, also Hunger and Fullness, Heat and Cold, Weight or Lightness, Hardness and Softness, Fineness and Coarseness, Smoothness and Roughness, Thickness and Thinness, in a word in this Sense is apprehended and comprehended, all Pleasures, Touches and Embraces, and as it were the very Centre of all natural Enjoyments, both of the Body and Mind; and therefore the great, various and wonderful Powers of the whole, Bows before it, and with all endeavours, each in its respective place, to serve it with the highest diligence, for the Life and Centre both of Joy, Sorrow, Pain and Pleasure, is in this universal Sense.

Therefore all Powers yield their Obedience to it, for this cause whensoever this Sense is Encountred or Invaded by any universal Disorder, Intemperance or Uncleaness, the Life of that part that suffers the Disorder immediately Perishes: This the Learned call the Dead Palsy, and several other Names they give this Disease, which of all others, is one of the most Dolorous and Melancholy, which do attack and invade many Persons through disorderly Living and Intemperance, Drinking and Eating both in Quantity and Quality, such things that are too gross, hard, spirituous, and of a strong fulsom Composition and Preparation, from whence Juices of a proportionable Nature are Extracted, which do infallibly generate thick, gross Blood and impure Spirits, which do as it were, narrow, stop and swell the Highways and natural Roads, (*viz.*) The Porous Passages of the Body, and the Nerves do by these thick Juices, become stiff and Glewy, so that the Blood and Spirits being touched with these Diseases and Infirmities cannot have their free Ingress, Egress, Regress and Circulation, but are waylaid and stopt; according to the degrees of these Obstructions, the Diseases and the Distempers are more or less.

Now all Fumes and Vapours, that many thousands of People especially Women, are subject to, as the Gout and all Obstructions, Falling Sickness, and several other cruel Maladies, they are procured and likewise transferred from one Age to another for want of Wisdom, Temperance and Cleanness in the Method of Life, for every Person does desire and incline to such and such Meats and Drinks, Exercises and Communications, according to the ruling Qualities and predominant Humours, and their Equality and Inequality; and the Nourishment, Humours, Blood, Spirits and Dispositions are in proportion; whence the Seed is Generated, as being the Essence of all the natural Properties and Powers; for this cause most or all the variety of new and old Diseases are transferred, conveyed and intailed on their Posterity, &c.

Therefore there is hardly found any Medicine capable to Cure them, being so deeply rooted in the very Centre of Nature. Now as these Diseases have encreased since Trade hath advanced, so likewise have improper Compositions and Ectrogenial Preparations gotten great footing in the World, in which every Age doth produce a new Off-spring of Diseases, unknown or hardly heard of before, as in this Nation since Strong Beer, Ale and Wine became common Drinks, and our common Foods compounded and mixed with Spices, Sugar, Spanish Fly and several other Ingredients, we say since this, there are a great number of cruel Distempers started up in Man's Body, which were not heard of before, for every sort of Meat and Drink

bath the Key in its self, to seek, embrace and feel out its own likeness, and hath an Innate Power in its Bosom or Centre, to generate an Off-spring of its own Nature, in proportion to the Nourishment such a thing affords, as the Gout, Stone, Rheumatism, Rickets, and many Leprous or Scabby Diseases, which within 70, 80, 100 or 200 years have been Midwifed into our Nation.

Now it is to be observed, that all the other four Senses, when they have gratified themselves, and taken Pleasure even to the highest degree of Luxury, *Do slip their Necks out of the Collar*, (as the Proverb has it) leaving all their evil Works and Deeds of Darknes, to this poor and most deplorable Sense of Feeling, who is bound under the Iron Gates of various, severe and intolerable Diseases, all their malignant Influences, the Taste, Smell, Hearing and Seeing, shut their Gates, and take their Rest, but the Feeling is rarely ever quiet or easy, Sleep and Rest gives them Resurrection and a new Life, but the Feeling remains uneasy, every Member and Joint akes, and the whole Body is Indisposed, Sleep being nothing else but a Transitory Death, or an Occultation to a Renovation; and therefore no Man nor other Creature can Subsist and Live, except they Die near or altogether a third part of the time that is allotted them.

So that our Lives are a constant or continual Dying; this being Matter of Fact, why should Mankind be so fearful and timorous of Death, seeing he that Lives 100 years, is Dead more than 30 of it? which time is as unaccountable to him, as those that are really in Eternity, where there is neither Time nor Place, Near and Far off being altogether the same, and no Man would be more concerned to Die than he is to Sleep, if he had not broken the Law of his Maker, by invading and bringing Desolation on all the Host of Heaven and Earth, which is the Second Original of Mankinds Fear, and the true cause of his Uneasiness and Perplexity; for in this World there is no Creature that Lives without a continual Dying, or becoming as it were Invisible.

Do not all the Herbs, Fruits, Seeds and Grains, and whatever else appears in Bodies, Shapes and Forms? They we say do daily Die, that they may be capable to reinvest themselves in new vigorous Bodies; and do not all the Beasts of the Field every moment as it were enter into Death, that they may be able to maintain a short Momentary Life, though the Beasts do not enter so deeply into Death as Man? Their Sleep being but a kind of waking, in comparison of Mans; for what Creature in the World is so drowsy and heavy as Man? Nor is there any thing that sleeps so sound and deep, or do require so much as he, except some few that are called by the name of Sleepers, whose

Nature, Original Constitution and Disposition compels them to it? But most Beasts, Birds and Fish, their Rest and Sleep is no thing but a continual waking in comparison of Man's deep and dead Sleep.

The principal cause why the Creatures are not so drowned in this drowsy Death, is, they have not broken God's Law; but live more intire, and according to their Original, their Meats and Drinks being more suitable to their Original Natures, whether they be clean or unclean, for to Unclean Creatures unclean Food is suitable and agreeable to its Qualifications; and to the Clean clean Foods are in proportion suitable, and therefore all the Beasts are not only more wakeful and less subject to the Sleep of Death than Man, having all their Senses more ready, lively, brisk, and at all times more at command, for they rarely gratify the four Head Senses to disturb and torment the Sense of Feeling; and therefore are not so terribly pestered with such a number of cruel Diseases as Man; therefore it is most clear that all the great Powers called Senses, are dull, heavy, and as it were half Dead, when sleeping, but when waking are brisk and lively, all according to the Meats, Drinks, Employments, Communications and Exercises, for Mankind by rapacious unclean Meats and Drinks, makes himself of another Complexion, and his Constitution is another thing than originally it was; nothing being so deplorable and so great an Evil, as to act and live in a contrary Method to its own Creation, and this is the greatest Curse that can fall upon any Creature, this is Man's greatest Fall and Misfortune, which can never be cured, except he again enter into Renunciation or Self-denial, (*viz.*) Into Equality or Union, that is, into Temperance and Cleanness, and live according to his Original State and Constitution. But so long as he oppresses the Creatures, and violateth their Well-being and Quiet, he can never have reason to expect to be freed from far greater than the inferiours; and therefore this Feeling Power is rarely free from Trouble and Perplexity, as being subject to all kinds of irregular Courses, both of the Body and Mind, there is no Disorder or Intemperance, but does fall on it, as all our Labour, Care, Love, Hate, Hope, Fear, Hunger, Cold, Heat, evil Communications, and all Words and Works, this Sense is the Centre or House both of Joy and Sorrow, both in Time and Eternity.

For this cause Mankind ought to be on his Guard at all times and Seasons, being beset on all sides both within and without, with a great number of Temptations and evil Customs, the Degeneration of Man is such, that all things he meddles with is a Share to him, being deprived of the true use of the Powers, Qualities and Principles of himself, and being in the Dark, he uses all

his Senses to a wrong purpose, so that all those high and noble
Intelligences are fullyed and made subject to the gross, inferior
sensual Powers, which doth continually load and lay as it were
intolerable Burthens on this universal Sense, every Action and
Motion of Life, Inclination and Disposition doth influence that,
it being the Touch-stone which doth demonstrate from what
Principle or Root each Action and Motion of Life doth proceed
and take their Birth, whether from the Evil or Good.

Now this Sense is the Judge both of the Body and all its Acti-
ons, and also of the Desires and Inclinations, so that Man hath
no occasion to look abroad for Councillors or for a Judge, they
all dwell in himself, he is the Thing, (viz.) The great Mystery
wherein all the Treasures both of Time and Eternity are to be
understood; and therefore the Apostles might well say, that
whatsoever could be understood or known of our Great Creator,
and of his great Powers in Nature, was manifested in Man, and
clear to be seen as the Sun at Noon, but who can see the Sun
if he be Blind.

Is not a most miserable and deplorable Condition Mankind
hath fallen and sunk himself into, that he hath lost the Under-
standing and distinguishing Power of his own Composition, and
of his own Senses? and that he hath not the use of them to that
degree as the Beasts have? (as we shall demonstrate when we
treat of the Common Animals.) for it is not possible for any Man
to understand the whole, if the parts of the Things or Qualities
it is compounded of, be not distinguished; this is most clear and
manifest in all Sciences, Arts and Trades, which do all arise
and take their Birth from Man, and the Mystery contained in his
Microcosm; for if all Sciences, Arts and Trades, yea a thousand
Mysteries and rare Inventions, that have are, and will be found
out and brought to light, had not been originally Essential in
the very Centre of Man, then it had been impossible to have
brought them to light.

What great Pity and Lamentation is it, that Man, who is en-
dowed with so many great, noble and worthy Faculties, and in
whom is contained all the great Mysteries of Time and Eternity,
and made to live in and under the Operation of the United and
Illuminated Powers of God's Law, should suffer his Will and De-
sires to enter into the dark Magick of Discord, Mercenese, Wrath,
Violence, Intemperance, Uncleanesse and Oppression of all the
innocent Inhabitants of the Earth, and at the same time to
plague and to torment himself; for the Groaning of those Crea-
tures that suffer Pain, never fail to procure Misery to the
Authors thereof.

It is further to be noted, that that thing which is Pleasure to
the Sense of Tasting, and a Delight to the Sense of Seeing, doth

often prove a torment to the Sense of Feeling, as in Gluttony and Drunkenness, which do frequently discompose the Body, and perplex the Mind: The like the Sense of Seeing doth bring on the Sense, by presenting curious Objects to the Intellects, which puts Man on the Rack till he hath obtained his desires; and what that is done there is no more satisfaction than before; for Wisdom be obliterated, then there is nothing can give satisfaction; for such do all things, by Custom, Tradition and Precedent, asking no question.

Now if Mankind hath lost the use of those grosser Powers, how can he then be capable of the more Intellectual and Divine Operations of Gods eternal Law and Holy Light?

The first foundation of this Stupidity, Blindness and Error, was gross Eating, Drinking, and Uncleanliness; for nothing hath so much Power and Authority on the Body and Mind, as Meats and Drinks, which do sustain and support both Body and Spirits, and according to their respective Virtues or Vices, they nourish and incline to this or the other thing; so that nothing hath so great power to preserve the intrinsic Vertues and good Properties in Man, as Sobriety, Temperance and Cleanliness; and on the other side, nothing doth so much sully the worthy and intelligible Faculties, as Intemperance, Disorder and Uncleanliness.

This is clearly manifest in that noble Sense the Smelling, which is as we have said, an invisible Power, whose body is the Air. This is the Sense by whose directions all the Beasts and Creatures (who have kept Gods Law) do distinguish and choose their Food (*viz.*) what to eat, and what to forbear; this Sense penetrates to the very Center of each thing, and doth distinguish the good and evil Qualities, and presents them to the Judge, and good they embrace them, if evil they refuse them; this all the undergraduated Creatures do perform without touching or tasting, which noble distinguishing Power Man hath least of; and thereby the Sense of Feeling is wounded by receiving Meats and Drinks that produce Diseases and Pains; for all the Disorders, Intemperances and Errours of the other four, fall or centre in the Sense of Feeling, whence springs such a multitude of Diseases in the Body and Mind.

This Sense is a faithful Centinel or Guard, that presents all Comers and Goers to the distinguishing Powers and Judge, which gives certain and true Judgment, if it be not corrupted and blinded by degenerate Courses and unclean Methods of Life; otherwise it is capable to determine by its Touchstone, the Complexion of each thing; if it be cold, as a stone, then it turns by, as unfit for communication, because of his weight and heaviness, the Central fire being locked up in the cold Watry Congelation or strong Bond of the Saturnine property; and therefore

it is only good for such uses as Building, to withstand the wrath of the Elements, and to shelter Man from their fierceness; also if any thing be presented in which the strong fierce heat is kindled, it puts that by, and tells its various uses for which it is good, and the contrary; the Truth of this may be further demonstrated by several Arts, Trades and Employments: The judgment whereof chiefly depends on this Sense of Feeling, for by handling it is known whether work be well done and compleat. Its smoothness, closeness, thickness, thinness, &c. are represented to the Understanding, and determined according to what it finds, whether it be good or evil.

It is likewise farther to be noted, that this Sense of Feeling is the ground or original to all Corporality, for though the Mind or Soul do contain all Principles, Forms and Powers, which do all lie in the sleeping or silent Magic, even as all forms and qualities of Nature do in the Earth; which could never be known or become manifest, if the Husbandman by Manuring and Cultivation did not stir up and awaken the innate Powers and Qualities, which do as it were stir up and wrestle with each other; from whence proceeds a lively brisk motion of heat and vigour, which is called growing or vegetation; and then the hidden or incorporeal Forms and Qualities become visible, being manifested in corporeal and individual Bodies; for none of the Magical Forms and Powers can be known, before they become Cloathed with suitable Bodies.

For every Spiritual Power or Quality when it is stirred up or agitated by circular motions, and the rubbing or rubbing together of contrary Principles, which do generate and open the Gates of heat and moisture, which lie hid under such Spiritual or Magical Power and Form, and is capable to attract proper and agreeable matter for a Cloathing or Body; and according to the Governing or Predominant quality in the Spirit or Magick fire, whether it be the bitter, sour, salt or sweet, such a Body, Shape or Form that thing obtains, and is accordingly Vitious or Vertuous.

For in all Corporal Beings, the Flegm or Body is the House, wherein the hidden or Spiritual Beings become manifest; and therefore so soon as the Spiritual substance that is surrounded and skinned over, hath obtained its highest limit, then there is no longer a Progression or Vegetation, but all falls into Retrogradation.

Now the Flegm or Body doth by degrees dye, and the inward power, strength, vertue and spirit of the thing loseth its House or Cloathing, and so sinks into its Original, and becomes again mingled with the hidden Powers and Spiritual Beings of the Elements; and so much difference and variety you see in the

Shapes, Forms and Colours in the Animal, Vegetable and Mineral Kingdoms, which is beyond all human numeration: The same variety there is in the Complexions of the Spiritual Powers and Qualities; each Spiritual matter that hath the Government, gives the Shape and Colour, and as the Operations of the hidden Nature are in the Creating, Generating and bringing to Manifestation the deep and wonderful Powers of the Vegetable and Mineral Kingdoms: The very same is to be understood in the Animal Kingdom, there being no difference, but that the last is higher graduated.

The Body of Man is the human Ground or Earth, which is as it were a Circle; in which is contained all the Spiritual Powers, Forms and Principles of Nature: if this were not so, Man could not, nor ought not to be stiled or called the Image or Likeness of God; so that in Man lyes hid all the wonderful Mysteries and Magick Powers of things, even as they do in the Earth.

Now the Will is the Husbandman, who can and doth by the assistance of the five great Powers and Councillors the Senses, stir up and awaken the sleeping Magick Powers, unto a sensible Feeling, Tasting, Seeing, Smelling and Hearing of each other. And this is Sensation or a stirring feeling Power.

For all the hidden inwardmost Principles and Powers of the Body are Magical, Spiritual and Invisible; the Body is but the Flegm or Cloathing of the said Powers, as the gross body of Vegetables are the Cloathing or Covering of the Spiritual *Sal-Natural* Virtues and Powers, and keeps the said Virtues from evaporation.

For no Spiritual Power can be, or ever is contented or satisfied, when once it is awakened or stirred up out of its silent Magic or quiet Rest, till it obtains a body, without which it cannot become manifest to its self, nor to the rest of the Corporal or Visible Powers; for all the hidden Principles or Qualities are not satisfied, till they are invested with proportionable bodies, that thereby they may obtain an individual Being.

Therefore from Words each Man doth proceed to Actions or Works, which doth compleat all the gradual proceedings and birth of Nature, by which they become essential and substantial; so that Principle, Quality or Power that was in its first original ground, a Naked or Magick thought, is by the working, moving Powers, and contrary Qualities brought into a visible substance, or Corporeal Body; so that from the Nothing or invisible Spiritual Powers, the Visible and Corporeal Bodies and Substances of all things have taken their birth; and therefore it was well and truly said, by the ancient Seers and Wisemen, that God made all things out of nothing.

For the original ground, or unchangeable and incomprehensible Being, is a Nothing in comparison to Corporality, or Corporeal Bodies; and therefore no Magick Powers or Spiritual Being can be manifest to its self, or become individual, as before mentioned, till it Cloaths it self with a proportionable Body, and doth agree with the original Spiritual Power that governed in Spirit.

For this cause all the Words, Works and Actions of Mankind, are in their Original nothing else but a Magick or Spiritual invisible transparent Power, which doth move and work by several degrees of progressions, circular motions and births: All these Powers by the help and management of the Judge and five Grand Councillors, are Midwived into the World, and become substantial; so that all things are Created, Made, and most wonderfully Generated out of nothing; its ground or original being a Magical or Spiritual Power, which, when understood and distinguished, are all Wonderful and Amazing; and therefore what Knowledge, what Understanding, and Distinguishing is so Noble, so Great, so Divine and Beneficial to Mankind as the true uses of his Senses in himself; for so soon as this Divine Sight or Union is in any competent degree obtained, then all the Magical and Corporeal, Spiritual Powers, feel and gently touch each other; in which consist the highest harmony and pleasure of the Mind, which happy State or Condition of the Soul, is called Regeneration, or an obtaining some degrees of the first original State and Condition Man was Created in.

For the fall of Mankind was, and is still Magial and Incorporeal, (viz.) in the very Center of his Life; for he did by and from the power of his free Will, and consent of the five Grand Councillors, penetrate into, stir up, and awaken the sleeping, poisonous, fierce Original Qualities and dark Magical Fires, which immediately occasioned unequal Motions and Operations, whereby each form becomes discontented, and invades each others right, and so the union of the still, quiet and Spiritual Powers, became of a terrible selfish nature; and being divided in their Government, Domineer over each other, and then was Man immediately hid from the Divine Vision, and the Holy Union hid from him.

For so soon as these fierce invading forms and qualities had obtained the Government, and broken the Simplicity and Innocency of the blessed Union, each form did with the highest diligence, Court and Covet all things, both inwardly and outwardly, that was agreeable to its own nature, that it might the more be increased and strengthened; and these divided Powers of Man's Soul would not, nor could not be satisfied, but had, and still have, a longing, strong desire after Corporality, or to Cloath themselves

themselves with suitable matter or Bodies; and these insulting Powers have gotten the Dominion in the Free Will, which is the *Primum Mobile*, or chief Governor of all that Microcosm Man; then each Quality longed and lusted strongly and vigorously after proportionable Food, that they might thereby be strengthened and increased, and so become Corporeal; for from this very Ground did always, and doe at this day, spring those voracious, gross and unclean Desires and Inclinations in the Mind and Soul of Mankind; for every Desire and earnest Inclination is a swift Spiritual Property or Power, proceeding from the awakened Magia of evil or good, according to the equality or inequality of the Forms and Powers.

And if this invisible Thought or Imagination be brought before the Judges and the five Councillors, and not cut off or condemned to the Dark Cell of Oblivion, but permitted to pass into the World, (*viz.*) to be Coined into Words, and from thence into Actions, which do compleat the Birth; and then this Desire, bare Thought or incorporeal Inclination, becomes substantial and Corporeal; so that that which was a nothing, is by the Husbandman's Management and Cultivation made substantial, and becomes a gross Corporeal Body; and if that bare Thought, Inclination or Desire be evil in its Original Forms or Magick Power, and the Judge and Councillors do propagate it, that it arrive to Actions or a compleat birth; such go on in their own way, and attract all evil and fierceness to its self, as proper suitable Matter; for every Spiritual Power or Quality when it hath Cloathed its self with a suitable body, does still more violently carry on the government and innate nature of its Original, and is endued with all the Qualifications and Inclinations that did arise in the first Magick Thought.

For all things, both in the evil and likewise in the good, do eternally go on in their Law, if the Judge and Councillors do not prohibit the Birth, and annihilate the first Thought or Intention which is in their Province to do; but if they admit it to pass through all the degrees and properties of Nature, and it obtains Corporality, then the Law stamps its Soul or Signature on it, and so it proves of great difficulty to obliterate and destroy it.

This was, and is still the fall and depravation of Mankind from the Union of God, and all united Vertues and good Powers: The Magick dark Powers of his Mind and Soul, he suffered to be violently awakened, which as is before mentioned, long after a proportionable Food, that they might become Corporal.

Now the command that he should not eat of the Central fruit that grows in the dark Magick, where each form is divided in its government, having their Operations in inequalities, and the

Judge and Councillors concurring; then the Senses agreed to the eating all gross, unclean, violent Foods, and such that cannot be procured without Oppression.

Man's fall was first Magical, before it could be Corporal, and so is every evil or wicked Action that is done or committed; and as the Fall and Man's passing out of the Union of and from God, was done in the Mind, and from the Central powers of the Wrath, and unequal Operations of the Forms and Qualities; even so, and from the same Center must Regeneration begin its work. And first the Eye of the Mind and all the intelligible Powers, Councillors and Judges must have the distinguishing Powers made clear and manifest, or else no Man can distinguish between the two grand fountains of good and evil. And if this Glorious Sight be once obtained, then it will be easy to reconcile the divided Forms and Magick Spiritual Powers of the Mind; for as the original Disunion began in the Center of Life; in that place where the Tragedy was committed, must the Redemption and Reconciliation be effected.

The Fall of Man as was before mentioned, was nothing else but breaking the Union of his own Composition; when each form, quality, fountain and spirit advanced it self in domineering and self-will by which all the intelligible Fountains, Spirits and Principles operated in Divisions and Tumultuousness; so that the Body and Mind was, and is filled with pain and horror: And what was the first Man's Fall and Degeneration, is still every Mans fall that lives in and under the divided forms and disunited powers of their Minds, and where the intelligible forms and powers have lost their innate sight and distinguishing properties; then the Heart akes, and the whole Body and Mind becomes uneasy; and in this state and condition the feeling Sense or Power loseth all its harmonious Union, true Pleasure and Delight, and in its stead is felt trouble and pain.

So that this Sense is not only the Center of both Joy and Sorrow, but of all the other Senses and natural Powers; and therefore whensoever any of the other Senses commit any evil or uncleanness, the smart thereof falls on this Sense of Feeling.

Likewise when the Mind is by evil principles influenced or misled, on which there do often follow great troubles or perplexities. This Sense by Nature's Law must bear and endure all.

So on the other side, this Sense doth enjoy all the pleasures of Temperance, Cleanness, Wisdom, Innocency, Charity, Order and Union: This is the House wherein all the good and evil influences do dwell and inhabit. This Sense first felt the miserable Fall and Depravation of Mankind; the Eating the forbidden Fruit, the Disunion within and amongst the intelligible Powers, immediately puts the Body and the natural Powers and Spirits in-

to Disorder, and puts out the Divine Eyes; and then the invading, wilful, fierce, wrathful Powers command all the great Guides and Counsellors the Senses, all the qualities and properties of the Body and Mind, to obey and observe their Laws and Edicts, which were all Created and Coined from the disunited forms and fountain Spirits, who had obtained the chief government in the Heart and Soul; then the eye of Unity, Temperance, Cleanness, Order, and prudent Conduct was blinded, or at least were quite put out.

So that all the intellectual, and also the outward Senses lose their Native Right, (*viz.*) their distinguishing faculty; so that most of all things are either done by Chance or ignorantly.

This was the original Fall, and is the present state of Mankind at this day, which most or all Men feel by woful experience; and this lost state of Union, and being divided from God, cannot be again felt, seen heard, smelt and tasted, but only by undoing all that our forefather *Adam* and we his Children did and daily do commit, (*viz.*) by the turning the eye of Mankinds Will and powerful Desires, into Temperance, Cleanness, Order, Humility, Charity, Justice, cleanness in Meats and Drinks, Inclinations, Dispositions, Words and Works; by which Holy Virtue Man may be again reinvested, and render himself capable of knowing and distinguishing all the operations of the great and wonderful commanding powers of his own composition, which is called and truly styled the knowledge of a Mans self; and then and now before, this great Power and Sense of Feeling will again obtain its primitive state of Purity, true Pleasure and Unity; and likewise all the other four, which will then be again installed in their proper stations, and rule, command and direct accordingly.

The Innocence and true Harmony of Mankind, did Originally, and doth chiefly consist in the unity of this Sense called Feeling, both Corporeal and Incorporeal.

The first false step that *Adam* made, or any of his Posterity, hath and doth at this day make, the evil Influences are felt by the disharmony this Sense falls into; and on the other side, this is the Sense that all the sweet Influences and harmonical Operations of all the other Senses, and great Powers, both of the Body and Mind, can center, and there are no Passions committed, either in Love, Hope, Fear, or Hate, but the Effects and Fruits thereof center and fall into this great Magazine and Store-house.

The Sense of Feeling, and the chief business and work of all the other four Senses, is to raise up, ripen and collect all its works and productions, and fix them on this Sense, that they may thereby obtain the Lost unity; for in the divided operations of the Sensual Powers there can be no Pleasure; for in this state one Form, Sense, Property, or Power doth use the highest industry

imaginable

imaginable, to strengthen it self, and to invade all the Provinces of its neighbouring Princes, which do perplex and break the Union of the whole.

And therefore many great Evils and Mischiefs fall on Mankind for want of true Wisdom and distinguishing Understanding; for if Man hath lost the Knowledge and Divine Sight of himself, then he cannot penetrate nor distinguish between the two roots, from whence Pleasure, Pain and Trouble take their original birth; so that each Sense, Form and Power, both of the Mind and outward Senses, do all things in a blind self-ful method, and use all ways and means to obtain the unity in the use and practice of extreams, and each particular Property doth imagine to be self-subsisting and compleat, without being concerned with its Brethren, or at least consulting them by way of Advice.

For if the great inward and outward Counsellors or Senses be blinded or corrupted, then all the Incorporeal Powers of the Soul and Mind are likewise misled into all Errors and gross Stupidity: So then if any of the Senses represent any Object or material thing to these purblind intellectual Powers, and blind Principles of the Soul and Mind, which do draw or attract the use of them so Powerfully, that the disunion of the Microcosm Man, is more and more increased, and by this means, that which was intended by God's Law as a Blessing, (and if used as it ought, would have been so) has produced an Evil or Curse, as Instance, that noble and wonderful Sense the Sight, beholds a curious Beautiful Creature or Object, whose place and office is to represent the same, to all the invisible intellectual Powers, Principles and Qualities, which by this glance or Ray of Light; the Mind, Will and desires, are so kindled, and as it were wounded with this Object, that all the still sleeping Magick Powers, are in a moment stirred up and awakened so that the disunion and disquietness of the Mind is encreased, notwithstanding the Fruition of the desire be obtained.

The like is to be understood in all the Operations of the other Senses, when they bring or present their Fruits to the unthinking blind Intellect or Mind, which comes to pass by this means, (viz.) all the inward and outward Guides, and Powers of Life and Understanding, as is mentioned before, having left their Primitive Light and Unity, each Property doth with the highest industry imaginable, strive to obtain a particular fierce exalting power, aiming at nothing else all this while, but to hereby to obtain its lost Pleasure and Union which it misseth, and instead thereof falls into a greater disunion and disturbance, never considering this great truth, that Concord cannot be accomplished but only by the Agreement of all the Principles and Qualities, the thing or Creature is compounded of.

It is likewise observable, that every small Passion, or Pleasure, that doth in any degree exceed the limits and bounds of Temperance, Order and Innocence, do produce and multiply a great deal of pain, disorder, trouble and perplexity: so that whatsoever doth endeavour to encrease any of the Pleasures of the Senses, by indulging and advancing any one of them, doth at the same time augment and multiply displeasure, perplexity, pain and disorder, even to an hundred degrees, and according to the Proverb, for a momentary Pleasure, the poor Sense of Feeling is compell'd to endure many of years pain here, and eternally hereafter.

So that the four outward Senses, and their passions and intemperances do not only add perplexity to the Body and Feeling Power, but the five inward Senses of the Soul and Intellect do still suffer greater misfortunes, (*viz.*) perpetual Discord and Anxiety, and therefore there is no method nor way to obtain the true and natural Pleasure of this noble, great and universal Sense and Power of Feeling, but only by Temperance, Order and cleanness of the other four Senses, which method of Life, will by degrees open an Intellectual Eye of distinguishing the Compounded Powers of a Mans self, and the two grand Fountains, of Eternity, Love and Light, Anger and Fierceness, how to avoid the one and Embrace the other. For Cleanness, Humility, Self-denial and Temperance, do wonderfully advance and strengthen the Unity and Eye of Understanding: and there is nothing does so much disperse and dissipate the thick Clouds of Darkness and depraved Understanding, as Cleanness, Innocence, and the avoiding all oppositions and violences, which was, and ever will be, the forbidden Fruit, the eating thereof became the Substance both of the Corporeal and Incorporeal Powers of Man, which did immediately open the Gates of their own Principles, and by degrees did Captivate all the innocent harmonical Powers and Properties; and then the fierce, wrathful, invading and unclean Spirits and Principles obtained the Government: This was, and is, called mans Fall or degeneration from Unity, then, and not before, was this Sense perplexed with pain, then Man was hid or Captivated in those fierce, dark, invading, turbulent Principles and Powers; and the Divine Principle or Eye of Wisdom or Distinguishing was hid from Man, and he was, as it were, stript of all his Ornaments, being left Naked, he was forthwith invaded by all the disorders and evils both of the Body and Mind.

This was the depravation of Mankind, and the Original of the opposition and contrary Will in Man, which deplorable state, and miserable condition, cannot be cured but only by a Medicine Compound of Innocency, Clarity, Humility, Temperance

purance, Cleanness and Order in Meats and Drinks, Communications and Employments, which are only capable to reinvest all the great and wonderful Senses and Councillors, unto their Ancient or Primitive State of Pleasure and Unity, where each Sense and intellectual Spiritual Power, doth See, Hear, Smell, Taste and Feel, both in a Corporeal and incorporeal Consort of Love: in Innocency, and harmless operation, each Principle and Power bringeth all its Works, Fruits and productions, into the Magazine or great Power of the Sense of Feeling, in which all the united Powers of the Microcosmical World rejoyce, that they feel themselves Centered in the Blessed Fountain of God's Eternal Love and Light. Which is according to God's Eternal Law, every Principle and Quality does its own business, and eternally goes on in its own Method, both in the Evil, and in the Good. For Time and Eternity are one, notwithstanding the most Learned (as they call them,) are of another opinion: And therefore those that in the time the Soul dwells in the Body, do enter with their Wills and Desires into this or the other thing or Principle, must dwell in the same Quality to Eternity, if it do not uncloath it self of all Stupidity, Uncleanness, Violence and Wrath; for it is these evil Qualities, that do Torment this great and wonderful Power of Feeling, both in Time and Eternity; the trouble and anxiety of the Soul, being both the same in the Body as in the Invisible World, whatever some may judge to the contrary, and it doth suffer both Corporeally and Incorporeally.

And therefore all that would enjoy the true Pleasures both of Time and Eternity, and know the Riches, true Delight and Union of this universal Sense the Feeling, must Redeem their Time, and Cloath themselves with their Original Cleanness and Innocency, and live in the simplicity of their Ancient Law, not contenting themselves with a groundless hope, as most men do, some more, some less, for no Man hopes for what he enjoys or Lives in, but for those things he is Ignorant of, and is far from seeing or knowing, whether the thing hoped for will ever come to pass.

Therefore he who hopes, always fears, for hope and fear are brethren, dwelling in the House of Darkness and Death: And though this be a hard Chapter for some to Read, nevertheless it is Matter of Fact; for had not Man broken the Law of his Maker, then had he not lost his way, and by Consequence had had no Cause or Reason, to hope to find it, nor to fear he should not, for the true State of Mans Intellect and Mind, is to Understand, Distinguish and Enjoy.

And there is nothing more true than where Hope, Fear, Joy and Grief Dwells, all the Intellectual Powers of the Mind are Ignorant

Ignorant, Dark and Blind, they being turbulent Passions of the Mind, that come in with Mans Transgressions.

Hope is a Deluding, Inticing, Airy, Thin Quality, and if a Man catcheth or layeth hold on it, he cannot hold it, but it leapeth forth, no Bounds nor Limits can Master it: If a Man's hopes chance to come to pass, it is so Volatile that it inclines the Mind to some other thing, which the desire of obtaining doth mightily stir up: all the Silent or Magick Powers of the Intellect, thereby causing great disquietness of the Soul, and hard Pain and Labour, even to the hazard both of Health and sometimes of Life; and if it be obtained, the Diseases of the Body or Mind are no nearer the Cure or Satisfaction.

No, this is a slippery Spark, much like the Philosophers Mercury, which is almost impossible to Fix, which hath deluded many thousands, who have been deceived in their Imaginations, and fallen into many Calamities, without any Satisfaction.

How many have been deceived by being well Stocked, and Freight'd with this Airy Notion Hope, which is endued with such a Magick Spell or Power, that few or none escape its Charms, but it leads Mankind with great inclination out of one thing into another, which tire the Body and perplex the Mind, always running before, standing at a distance, but never out of sight, enticing Mankind with her Airy Baubles and Novelties that Man doth not need, never arriving to a quiet and fixed Harbour.

And when a Man hath for many Years, or perhaps all his Life, thus been perplex'd and disquieted, he is no nearer a Fixation or Satisfaction than at first, but many times farther off, and must pass into the Eternal Regions altogether unknown.

And therefore there is no greater Character or Mark of Man's Depravation or Fall, than this night of Hope and various Desires after that, which when Attained, we are as far or further from Union and Content than before. Therefore he that would enjoy the Illuminating Truth, with a clear Sight, and distinguishing Understanding, must neither possess himself with Hope nor Fear, Joy nor Sorrow, for they are all Passions, and the chief Discoverers of Ignorance, Blindness and Disunity, but must quietly submit to God's Divine Hand, that is never wanting to all such that Live within the Bounds and Limits of his Eternal and Unalterable Law.

All such will feel and enjoy the Pleasant Fruit of Paradise, both in Time and Eternity, but when the Eye of the Mind and Intellectual Powers are Dark and Ignorant, and when the opposite Powers, to all Cleanness, Virtue and Temperance, are awakened, then all the Desires and Hopes do Proceed and are Generated, from those Raging, Fierce, Invading, Violent, Uuclean Spirits

and Powers, which stir up and forces the Husband to leave his Loving Wife and Tender Children, exposing them to all kind of Ruin and Misery; the Son to leave his Father and Loving Mother, and open his Breast to Guns and Swords, and to all manner of Cruelty and Hardship; others to Rob, Plunder and Steal; some to undertake long, hard and hazardous Voyages, and a thousand difficult Enterprizes; which no Man would ever do, if he did not hope to escape the danger and come off well: Who would be a Soldier, if he were sure to be killed? and had no Hopes? or what Person would break open a House, if he did not hope to do it and not to be taken? none of these wickednesses and violences would be done, if that Gentleman called Hope, did not flatter them, and entice them to it. So that it's most manifest, that Men do hope against Reason, Wisdom, Understanding, and all known Virtues, who are all sure to Feel the Smart sooner or later.

LETTER VI. Of FIRES.

SIR,

I Have received yours, wherein you desire to be informed the best Method of making Grates and Coal-Fires, in Kitchens and Chambers, the which I shall endeavour to Answer.

1. TAKE two Fire-stones, about 14 or 16 Inches high from the Hearth, which you may fix to a Back of Bricks, in Depth about 7, 8, 9 or 10 Inches; the wideness in the Front 12 or 14 Inches, in proportion to the Depth; that is to say, if the Depth be 7 Inches, then the Front 14 Inches wide, between which Stones you are to place a Grate made much in the nature of a Gridiron, (*viz.*) It must stand moveable upon 4 Legs, not exceeding 3, 4 or 5 Inches at most from the Hearth, the last of which will serve for the greatest Kitchen-Fires, and the first for Chambers, with 2, 3 or 4 small Bars, made round, about the bigness of your little Finger, and about 3 or 4 Inches distant from each other, the uppermost Bar to be the strongest, all fastned in 2 sides of Iron, ascending from the 2 front Legs, as high as the top of the Fire-stones, which will be all flat, on the top, in the front; the bottom Bars to lie flat and not edgeways, a little distance from each other.

Note, that the Stones at the sides and the back behind, must be both made upright, without any shelving, (as the usual Custom is) and between the Grate, and the 2 Stones at the sides, and the back of Bricks behind, you must leave the same distance, as you make between the Bars at the Bottom of your Grate, so your Grate will go in and come out easily, which will powerfully draw the Air on all sides, and behind, and make the Fire Burn strong and clear, so that you will have no occasion to use any Bellows to blow it; the reason whereof is, it being as deep, or of the same compass at the bottom as on the top, and the Grate not standing close, either to the sides or to the back, the Air freely circulates on all sides, so that your Fire burns many degrees stronger than the Customary sloping Grates, which are high from the bottom of the Hearth, and sloping, which prevents Attraction and Circulation of the Air, whereas the low standing of this Grate, together with the depth and upright standing of the sides and back, (as is mentioned before) makes it burn so clear and strong, that it will Heat Iron fit for Forging; and Boil and Prepare any sort of Food, not only in less than half the time, but much sweeter and cleaner.

The best way of kindling this Fire, is with a few small Sticks, Shavings or Splinters, upon which put your Cinders, and a few fresh Coals, then you may light it with a Candle, and it will burn without blowing with Bellows, for blowing weakens and destroys the Sulphur or Sal niter in the Coals; for this cause Fires that are blown, will not Cake or Coagulate, and consequently will not burn near so strong as those that are not blown.

Besides, this Fire will burn quicker, or in a shorter time, and sooner fit for use, and not so apt to smoak the House, nor the Foods that are prepared by it. If you have not Fire-stones for the sides, Bricks will perform the same, and are more lasting. The Charge of the Grate, Stones or Bricks, are much less than the common Grates and their Appurtenances; the whole of the smaller sort will not cost above 12 or 14 s. the larger not exceeding 20 or 25 s.

Moreover, the low standing of this Grate does prevent the Chimney drawing up the heat, whereby the Room is made much warmer, and the Hearth made so hot, that you may Bake small things thereon, provided that you place Backs to reflect the heat, as is used in Roasting of Meat; and warms the Legs of those that sit by them, which other Fires seldom do: These Fires will Boil any thing in your Pots, without having Hangers to them, placing only 2 small moving Bars of Iron, which will reach from one side to the other of the Brick-work, (which must all be flat and even on the top) for your Pot or Vessel to stand upon.

LETTER VII.

Of Bricks, and various sorts of Earth.

S I R,
Yours I have received, and shall endeavour to answer your Request, (viz.) The best and most natural way of making Bricks, Tiles, Mortar, Plaister and Flooring. Of Bricks.

DIG up your Earth between Michaelmas and Christmas, that it may have sufficient time to mellow, ferment or digest, which will render it more apt and fit to Temper, and about March or April it will be fit to Tread or Temper, which ought to be done more than doubly what is usual, for the goodness of the Bricks wholly depend upon the well performance of its first Preparation, for the Earth in its self, before it is wrought, is generally brittle and dusty, and as it were without Band or Stability, but by adding small quantities of Water by degrees to it, and working and incorporating of it together, does open the body, by which the Astringent Sal nitral Power of nature does appear and tinge the whole, with a tough Glewy, strong Band or Substance, which without these reiterated Stroaks, Beatings or Temperings, could not have been manifested; for this Saturnine, Tough, Constringent, Band or Oily Substance is hid and captivated in the innermost Centre, even as the sweetness in Barley, is not nor cannot be manifest to our Senses, till it has past through the several Fermentations and Operations of being made into Malt, which manifests the hidden sweet Quality, which was so central and captivated by the Martial and Saturnine Forms, that without this Operation would still have lain hid or disappeared.

The like is to be understood in the Temperament of most sorts of Earth: This is farther manifest in the Housewives Art of making good Bread, when there is a due quantity of Water put to the Meal, and well wrought up together, such Bread becomes not only smooth and firm, without having either eyes, or being subject to crumbling, but it Eats sweeter and mellowier, and becomes easier of Concoction, affording far better Nourishment than such as is over watered, and not sufficiently Tempered, provided the other Operations, which belong to the making of good Bread, be performed, (viz.) Baking, &c. as we have formerly written in several of our Writings.

It is farther to be noted, that the common Method of over watering, both in the Tempering of Bricks, Mortar, Floor-

ing, &c. proves baneful, and destroys the end for which they are designed, for the Labourers generally Temper their Mortar with great quantities of Water, to make it easy in Working, and greater dispatch in fitting it presently for use; but this Method does not open the body, so that the Astringent Sal-nitral Powers of Nature lie hid as before, in which consists the tough, glewy, binding Quality, therefore such Mortar becoming dry, is almost as brittle as the Earth of which it was made, and is the ruin of many noble Structures; for the Labourers, instead of putting on much Water at once, ought to lay it on by degrees, and mix and incorporate the Lime, Sand and Water well together, by continual Stroaks or Workings, which will open their bodies and manifest the hidden sal-nitral Virtues and glewy Qualities, that make it tough, smooth and binding; for much Working makes and melts it into a soft, smooth Consistency fit for Use, with half the Water, and raises a dewy Moisture out of its own body, which knits and binds, and when dry becomes as hard and as durable as the best of Stones.

Bricks thus Tempered become solid, smooth, hard and durable, and one Brick thus made, takes up near as much as a Brick and a half made the common way, which are light, full of cracks and spongy, occasioned by the want of due Working and Management; and the mixing of Ashes and light sandy Earth, to make them work easy, and with greater dispatch, as also to save Culm or Coals in the Burning of them.

The excellency of Bricks consist chiefly in the first and last Operation; for Bricks made of good Earth and well Tempered, become solid and ponderous, and therefore will take up a longer time in Drying and Burning than our common Bricks need. Note, that the well Drying of Bricks before they are Burned, prevents cracking and crumbling in their Burning, for when the Bricks are too wet, they are then extreams, which doth never well together: The best way of ordering your Fire, is to make it gentle at first, and encrease it by degrees as your Bricks grow harder.

It is also to be noted, that in what Earth or thing soever the sal-nitral, oily Virtues are weak, hid or unmanifested, that thing is not only dusty and brittle, but consequently subject to decay, as is most clear and manifest in Stones, which tho' they are hard, yet are very brittle and more subject to decay, than the Lime made thereof, for the fierceness of the Fire or Martial Violence, doth loosen and open the strong cold Contraction of the Saturnine Quality, (which Contraction in the original, arises from the Element of Water) which hath as it were set the Sal-nitral Virtues at liberty, which were before captivated under the cold Coagulation of the original Forms, so that adding a small quantity

tity of Water to those Burned Stones, or unslacked Lime, will melt them down into a dusty or mealy Substance; which being put into a quantity of Water, will as readily impart or give forth its Virtues into the said Water, as ground Malt will yield and give its sweet Virtues to the warm Liquor in the Mash Tub, and leaves the Grains without Strength or Virtue: The like is to be understood in slack'd Lime, put into a quantity of Water, which will draw forth and imbibe the Sal nitral and Oily Virtues of the Lime, which will have no more Strength or Virtue than the afore said Grains; for if you take this Lime thus Infused, and join it with Sand or other Earth, (altho' you Temper it to a high degree) yet it will never make a binding or lasting Mortar, whence it appears, that where the Central Powers or Sal nitral Virtues are hid or captivated, or where they are drawn forth by any Art, or destroyed by Accident, they are of little or no Use for that thing for which they are designed. If this were not so, why should not Stones beaten into Powder make Mortar? or Barley when broken, (and not Malted) yield forth its Virtues into the Water? Note, that Water draws forth the sweet Virtues of the Barley Malted, which makes various Exhilarating Liquors.

The like is to be understood of Water, which hath imbib'd the Sal nitral Virtues and Astringent Qualities of slack'd Lime, which renders it fit for many Uses, both in Food and Physick, (*viz.*) It is the only Ingredient that Sugar-Bakers use in the Making and Refining of Sugar, for no Sugar can be made without it, or its Equivalent, (*viz.*) Pot-Ashes, which are too Dear with us in England; for without this Lime-water no Sugar could be Boiled up to a Body or Grain, but would still remain a Syrup. Sugar in its own Nature is an Extream, (*viz.*) A compleat Sweet, in which the other Qualities are wanting; and for that cause cannot be raised to a Consistency, and fit for Use without this or a like addition, for the Sal nitral Virtues in Lime have their Original from the strong Astringent Band and might of the Fire, which is wanting in the Juice of the Sugar Canes, which being joined to it, gives Life and Vigour to this heavy, flat, sweet Body, and raises it to a hard sparkling Grain, shining like Christal, and renders it much more useful for Eating, and all other Operations, than otherwise.

Lime-water is also good, taken inwardly, against all inward Bleedings or Ulcerations, as also outwardly to wash all Itchy and Leprous Sores and Humors, a Poultrice made thus, (*viz.*) Take a quart of Lime-water, and make it boiling hot, infuse therein some Rosemary for a quarter of an hour, keeping it hot, but not boiling, then add as much Bread to the Water and Rosemary as will make it thick, with two Ounces of Refined Sugar.

stir it and incorporate it well together, spread it on a Cloth, and apply it every two or three hours, and in a short time it will allay and take away any Swellings or Pains in the Head, Neck, or other parts of the Body.

It is likewise to be noted, that the more powerful the Original Forms in any Body are, the stronger is the Coagulation, and that Body or Thing produces a more powerful Salniter; for this cause Chalk will not make so good Lime as hard Stones or Flints, for a weak thing cannot produce a strong, which appears fatal to many fine Structures in *London*, Built with Lime made of Chalk, for the Original Forms, (*viz.*) The Astringency which is from *Saturn*, that gives a Shell, Skin or Covering to all Bodies, both in the Animal, Vegetable and Mineral Kingdoms, and is as it were the House where the other Forms dwell, and is the Original of all Coagulating, Attracting or Indrawing Powers, which preserves and keeps the Volatile Salnitral Spirits from Evaporation: If it were not so no Creature or Thing could obtain its highest Limit or Perfection, and therefore whensoever this hard, tart or severe Astringency is broken or wounded, the Salnitral Oils or Sweet Virtues suffer Violence, and sink into Death without an application of a powerful Medicine or agreeable Remedy.

Now, Chalk doth manifest by its colour and its soft mealy weakness, that the forms and principles of *Saturn* and *Martial* Fires, are weak and impotent, and that *Venus* and *Mercury* have the Dominion or Government thereof; who always produce more Nice and Weak Sal Nitral Virtues: The powers of *Venus* are further manifested by its white colour, which in its own nature is innocent and yielding, and as it were wanting of toughness and fire, which the *Saturnine* and *Martial* quality always endues their Children with; and according as the degrees of those original Forms are placed, and qualified in each thing or Body, so that thing or Body is harder, softer, bigger, lesser, stronger or weaker, and their Virtues and Use are accordingly; for this cause all Herbs that are harsh, astringent, hot or bitter, afford not only greater Quantities of *Sal Niter*, but more powerful, sharp and penetrating, as *Wormwood* and others that are under the Regiment of *Saturn* and *Mars*.

The like is to be understood of all sorts of Earth and Stones; for where the Original or *Saturnine* quality is strong in the *Sal Niter*, such Stones are contracted and drawn into the most compact consistency, or hardness when in Earth; then such Earth is of a glewey sticking nature, as Clay and all Earth that has Affinity therewith; the *Sal Nitral* Virtues thereof, in such Earth, lies so hid in the tough *Saturnine* Body that it will not bring forth Vegetation without being Manured by Earth that has passed through

through a Ferment, or some Digestion, wherein the *Martial* Salt and Venercal propertyts: are strong; from whence such Bodies have their brittle, mealy or yeilding quality, as Lime, Chalk, Ashes and Dung; for in this sort of Earth, the *Martial* Fires, from whence bitterness has its Original, are as it were wholly captivated in the Astringent Chamber of *Saturn*.

It is also to be noted, that this Earth wants the assisting Qualities of *Sol*, *Jupiter* and *Venus*; for in what thing soever any one Original Form is powerful, the Unity thereof is thereby destroyed, and that thing may be good for particular Uses, but for general it cannot: As for Example, If the *Saturnine* Power have the chief Government in any Thing or Creature, that Thing or Creature becomes Hard, Cold, Constringent, Melancholy and Pensive, as is farther manifested in all Earths wherein *Mars* hath the chief Government and Dominion; such Earths are endued with great Heat, are Short, Gravelly and Sandy, full of small Stones, so that in all hot dry Seasons, the Vegetations proceeding therefrom, are subject to Scorching and Withering.

It is likewise to be noted, that this *Martial* or bitter Quality is strong in Trees, and such Trees are Hard, full of Knots, and not tall in Stature; but when the Taciturn or Astringent Form of *Saturn* is joined in any Tree or other thing, with the *Martial* or bitter Quality, then such Trees or Bodies are tall, smooth, hard and very durable, as Oaks and the like, in which those Forms are powerful: But if *Sol* or *Venus*, or the sweet Quality have the chief Government in any Earth or other thing, such Earth is mellow, easy to be wrought and worked up, especially if the Form of *Jupiter* be joined in Government, then it is more deep, mellow, fit for Herbage, Tillage, and the best of Corn, its colour is yellowish, and very good for Wheat, and not so apt to be Blasted by unreasonable Weather, as other Herbage and Grain are, where extream Qualities Govern; for the nearer the Union, the four grand Qualities stand in any Thing or Creature, the more useful and beneficial that thing becomes, and its Shape and Form is the more beautiful, for every Original principal Quality and Form is endued with peculiar *Sal nitral* Virtues, which is the Original ground, from whence arises the great variety of Complexions, Forms and Figures, Usefulness, and the contrary, though this be a Digression, I don't doubt but it will be useful to the Understanding Reader. *Note*, The same Method that has been described about making of Bricks, will do for Tyles.

Note, A Wall or House may be made with unburned Bricks, first let your Earth be high and well Tempered, smooth and well Moulded, as is mentioned before; this must be done in the hottest Season, then dried and turned after the manner of Bricks.

king, only it must be longer exposed to the Sun and Elements till they become hard and tough, with these Bricks you may make firm substantial Walls for a House, after this manner; Take Loam or a Brick Earth, and mix therewith some good Lime Temper them very high, till they become tough, smooth and glewey; let the Wall of your House be two Bricks, or two Bricks and a half thick, your unburn'd Bricks being laid in the well Tempered Mortar, they will cement and become one hard solid body, as if the whole were but one Brick or Stone; when you have raised your Wall 4 or 5 Foot high from the Foundation, then let it dry 2 or 3 days before you proceed farther, then Build thereon 4 or 5 Foot more, making the like pause as before, and so proceed till your Wall is finished, then Temper some of the same Earth the Wall was made of, with a little more Lime than you used for the Wall, which you must be sure to Temper very well, and with this Mortar, Plaster all your Wall well on the outside, which will keep off the Weather, for nothing injures this Wall but wet and moisture, which this Coat will defend, and if you would have it more beautiful, it is only putting more Lime to it, and less Loam, and when this is dry, you may Colour and Paint it with Red, Blue, or any other Colour that pleases you best.

Floors, the best of them are made thus; Take two thirds of Lime, and one third of Coal-Ashes well sifted, with a small quantity of Loamy Clay, mix the whole quantity that you intend to use, together, and temper it well with Mortar, and make it up into a heap, and let it lye a week or ten days, in which time it will mellow and digest, then temper it well over again, and be sure your quantity of Water do not exceed, but rather that it may obtain a Mellow softness and Toughness from Labour, then heap it up again 3 or 4 days, and repeat your tempering very high, till it becomes smooth and yielding, tough and glewy, then your Ground being levelled, lay your Floor therewith, about two and a half or three Inches thick, making it smooth with a Trowel, the hotter the Season is the better, and when it is thoroughly dried, it will continue time out of mind: This makes the best Floors for Houses, but especially for Malt-Houses; but for those cannot get these Materials, or go to the Charge of them, may take of Clayey Loam two thirds, and new soft Horse Dung one third, with some small quantity of Coal-Ashes, if they may be had, and temper these after the same Method before mentioned, and lay a Floor therewith 3 or 4 Inches thick, smooth and even; this will cement and become hard, strong and durable, being done in a hot and dry Season, good for Cottages, Barns, and other small Houses; but any that wou'd have more beautiful Floors than these, may first

lay their Floors even, smooth and fine, either with the first or last mentioned Flooring, then take Lime made of hard rag Stones, and temper it with a little Water and Whites of Eggs, the more Eggs the better, let these be tempered and beaten extraordinary well, to a very high Pitch, with this cover your Floor, about a quarter or half an Inch thick, before your underflooring be too dry, that they may well Incorporate together, which Workmen do well understand; this being well done and thoroughly dry, if sometimes rubbed over with Mops or Cloths, with a little Oil on it, it will look very Beautiful and Transparent, as if it were Polished Metal or Glass, provided the Eggs and Lime are thoroughly tempered, and otherwise well performed.

LETTER VIII.

Of Religion, and the Knowledge of Man's self.

S I R,

Nothing in the World could have been more acceptable than your Letter, Fraught with an earnest desire of being acquainted with such Truths, as will ascertain a Man's Happiness in this Life, and his Salvation in that which is to come. It is indeed a Noble Piece of Curiosity, to Enquire into the Nature of True Religion, and as much our Interest as 'tis our Duty: The Wise Man comprehends the whole of Religion, in these few Words, (viz.) Fear God; and keep his Commandments. But this Definition or Description being too General, I shall endeavour according to the Talent that is given me, to Illustrate it in several Particulars, that it may be the better and more easily understood.

The Apostle St. James tells us in plain terms, that Pure and Undeiled Religion consists in Visiting and Relieving the Widow and Fatherless, &c. that is, the greatest and surest Evidences of the Truth and Sincerity of our Religion, are Works of Mercy.

This all Men consent to in Words, tho' not in Practice, the first Step is the Fear of God, the second the Knowledge of our selves, the third Temperance in Meats and Drinks, the fourth Cleanness in all our Foods and Methods of Conversation.

The Knowledge of God, our selves, and his Law, do open the Eyes of our Understanding, and teach us to distinguish between

tween Good and Evil: I mean those Secret and Internal Powers of both that are in our selves, and other things, by which means Man comes to obtain a good Genius or Director through the whole course of his Life: this is the Sum and Total of Religion, which like a great and flourishing Tree, shoots its self forth into many fair and spreading Branches.

Your Food must be clean, and as near as you can, procured without Oppression and Violence; your Drink must be Water, and a due quantity is to be observed in both, (*viz.*) so much only as is requisite to the Satisfaction of the Exigencies of Nature. We must be Merciful to all Creatures of an Inferior Order, and Especially to have a Sympathising Compassion for those of our own Kind. We are to use the greatest Care imaginable in the Education of our Children, who must in a little time after us, come to Govern the World: To be very diligent that they do not spend their precious Time in Vanity, (as the Custom of too many is) but continually Exercise them in some useful Arts and Sciences, that in time may become serviceable to themselves and others; to instruct them to distinguish the Forms they are Compounded of, and how every Creature is endued by Gods Eternal Law, with an Influential Virtue, to Work on its Simily; so that whatsoever a Child, or any other Creature Eats, Drinks or does, it has a particular Key or Power in it self, to open its own Gate, and there Incorporate with and strengthen its Simily.

This sort of Learning ought to be Insinuated, even in their Cradles, which would make it grow strong and Vigorous, as we daily see, if Men Practice Virtue, they will grow strong in well doing, and so on the contrary, for there is a wonderful and almost Insuperable Power in Habit and Custom.

Now if you would bring up your Children in Virtuous Exercises, their Meats and Drinks must be Innocent and simple; by which the Principle of Wisdom and Unity is begotten. Our Meats and Drinks, are the Aliment and Substance of our Lives, and as it were the Basis and Grounds of our Spirits and Bodies in this visible World: For Man is by all Wise Men and Philosophers, esteemed the Compleat Epitome or Image of God, and contains the true Properties and Qualities of all things, both in the visible and invisible World, Man being like all things, and all things like him, so that each thing has a particular and natural Inclination to Work on him, and beget it's own Complexion, is manifest beyond Contradiction.

If so, then whatever a Man applies and gives himself to, whether Virtue or Vice, that obtains the Ascendant in him: If he be addicted to Temperance, Sobriety and Order, then the good Genius obtains the Government, and attracts the Virtues of all things from without, and the Holy Powers from within, by which

method a Man Arrives to the true Unity in himself; the contrary is to be understood, if any one give themselves over to Evil, and Intemperate Courses of Life, for it is only the Practice of Good, that Moves the Holy Principles of Gods Eternal Love in Jesus Christ.

But Words and Notions, without a Suitable Conformity in Actions, tho' never so strong in the beginning, do by degrees grow weak, and at last become of no Effect at all.

For this Reason many Sober Men that have Preached and Declared many Excellent Doctrines or Notions, in the first Dawning of the Day of Gods manifestation of his Love to their Souls, have afterwards by degrees grown very weak and Impotent; now this dwindling and debility, has only proceeded from their not making a Law of Practice agreeable to their Doctrine, and Educating their Children, &c. in the Powers and Virtues of this Law, which is really the Law of God, and under that consideration, it should have been propounded unto them, by which means all the Forms and Powers of the Microcosm would have been Established in Innocence and Goodness, beyond the possibility of ever being eradicated or weakened.

Sir, Be pleased to take this for a present Answer, I have much more to say, but the time obliges me to Conclude.

Your Friend to serve You.

LETTER IX. Of DROPSIES.

S I R,

I Received yours, and am extremely concerned to hear of your present ill state of Health, nor am I less sensible how hard a Task it is for you to support your self and Family in so languishing a condition, for I am very well satisfied that your Expences do much exceed your Income. You tell me you are invaded by a Dropsie, afflicted with Obstructions in your Breast and Stomach, and that the Physicians have given you over as Incurable; after having made your Purse as great a sufferer as your Body. This indeed is a very deplorable Case, yet not wholly to be despaired of, for if you will be obliged to follow my directions; I doubt not but to restore you to your health; and teach you to maintain your Family, with less charge and more comfort than you have ever yet been able to do: You must therefore,

if

if ever you design to be Well, wholly change your Course, and observe some other and better Methods of Life.

LET all your Drink be Water, with some toasted Bread infused, the more Bread the better; and your Food be as is here prescribed. Make your Bread of fine Wheat and well Baked; Pap of Wheat Flower and Water, seasoned with Salt, and eaten with a few Crums of Bread; Water Gruel made and ordered according to our directions in the Monthly Observations for Health. Or thus, Take half a Pint of whole Oatmeal Boil it in three quarts of Water for half an hour, this is the sweetest and best of all other, for such as live without Flesh, be sure to season all your Spoon Meats with Salt, make small Dumplings little bigger than Crown Pieces, they will be soon Boiled, and make the best Bread, and give the greatest satisfaction to the Stomach; on this you must be contented to live one Year, and not eat any thing besides what is above mentioned, neither Flesh, Fish, Butter, Eggs, Cheese, Milk, &c.

Moreover, if you ever intend to regain your Health, you must Frequent the Fields, and use Exercises and Walking by the sides of Rivers, and in open Airy Places; let your House and Bed be kept Airy, sweet and clean; and if you have the Courage to observe this Method for one year, I am Confident you will find abundance of Satisfaction, and not be easily perswaded to leave it off.

Then for Retrenching your Expences in House keeping, you must endeavour to bring your Wife and Children to follow the same Method of Living, this will preserve and encrease their Health, and beget an unexpected Strength and Agility, both in Mind and Body, to a much higher degree than the Customary Meats and Drinks can ever pretend to.

In the Morning about eight of the Clock, your Wife and Family for their Breakfast, may eat each of them a Pint or more of thick Flower Pap, or thick Gruel, and a small piece of Bread; and at Twelve, a Pint of Pap or Gruel, with a Dumpling or two, as before prescribed; and then at six in the Evening, each to have a Pint of our thick Gruel: By this way you may maintain your self and Family in Food, for three Shillings, or three and Sixpence per Week, and eat not only plentifully, but with the highest satisfaction to the Stomach and Palate; and if you have a Mind to indulge them with Butter, one Pound a Week will do it sufficiently, putting a small piece as big as a Nut into into each Persons Dish.

Remember to keep your Children always in some useful Exercise, not permitting them to play abroad promiscuously, in the Streets and Fields, but do you your self Teach them their Books at Home, according to the Method we have set down, in

our Discourse of Education, observe those Rules, and you will make your selves easy, and your Children happy. Instruct them in Housewifery, and other useful things betimes, with Love and Meekness, keep them from the sight of vain Shews and Games, idle and sinful Sports and Pastimes; let their Cloathing be plain and modest, that you may prevent the Growth of Pride, Passion, Violence, Oppression and Covetousness; fix them to constant orders in Rising and going to Bed, Labour and Exercises, accustom them as much as in you lies, to silence and modesty, nor use many and Superfluous Words when you speak to them, but let your whole deportment to them, be grave without jesting and scurrility, which they will be too apt to Learn of themselves; let your Correction be Gentle and Just, be sure it be always for a fault, in order to Amend and Reform them; and not only to shew your Authority and Power, Inflict upon them Fasting or some silent Punishment, such as will stick closer to them, and make them more ashamed, than Passionate Words, and Violent Beating, which do always foment and excite ill natured Humours, that have often very mischievous Consequences attending them, being ever mindful, that every like doth get and produce its simily, especially in Sensitive Creatures.

Thus I have given you some hints and brief Directions of what I thought necessary to be observed, not only in your present Circumstances, but through the whole course of your Life, of which I doubt not, but your own Experiences, will in a short time give you ample satisfaction, so recommend you and your Family to the Love of God in Christ Jesus. I remain,

*Your Assured Friend.
and Servant to Command.*

LETTER X.

Of the Various Opinions in Religion.

S I R,

I Am extremely Obligated to you, for the Friendship and Courtesy your last so abundantly professes, and withall must assure you, that the Inclination you have testified, of diving into useful and mysterious Speculations, affords me no common satisfaction: for concerning the Nature of the things you enquire into, it is absolutely necessary to be well informed, seeing no small inconveniency attends the being igno-

vant of them; nor is it possible for a Man to arrive at a Certain and come to any satisfactory Judgment, in matters of Religion; his Scruples are fully Answered, in relation to your Question, otherwise he will be an Eternal Rover, perpetually fluctuating upon the Waves of Doubt and Error; and like the Logicians Individuum Vagum, be never brought to a Point, nor capable of a particular denomination.

YOU desire to know how it comes to pass, that Mankind doth so Diametrically oppose one another, in the Notions and Sentiments of Religion, and the Worship of God, to the continual disturbance of the Publick Peace of all Nations, and the total destruction and ruin of Man himself.

First, The Grand Reason of this difference has been, and is, the Ignorance and Blindness of the Priests, Prophets and Teachers of the People, not distinguishing between the Grand Fountains of God's Love and Light, Darkness and Evil, from whence all things proceed and take their Birth; for that Worship without distinguishing the Good from the Evil, opposes and destroys those every Principles he endeavours to support and preserve himself by.

Secondly, they invent new singled Methods, and whimsical Circumstances of Worship, which have no foundation in Nature, nor any agreeableness to the Law of God, and stamp them with the Venerable Name of Religion, and impose and exact the Observance of them with severe Penalties. This is a certain sign of their Blindness, Ignorance and self Conceit: For God is one, his Law is one, and Religion is but one, from whence it appears that these fierce Contentions, and Brutal Outrages which Men exercise against one another, are undeniable signs of Man's wretched Degeneracy from his first pure State of Union, always groping in the Dark, and making Inferences and Conclusions with no better certainty than a Blind Man would Judge of Colours, or a Deaf Man of Sounds, who if they happen to Judge sometimes right, it is to be attributed to meer casualty and accident, and not to any certain knowledge.

Now as Ignorance and Blindness is the root of Disunion, and Agreement and Concord, arises from the Understanding; for Men never differ about things wherein they have Judgement, and of which they know the particular parts and Qualifications. For Example, take Twenty Musicians, and they will all readily agree, that the seven Notes or distances are the Ground and Foundation of all Musical Harmony; and equally know when their Instruments are in Tune: The same is to be understood of all other demonstrative Arts and Sciences, as in Musick, which tho it be not the most useful, it is confessedly the most inspired Branch of all the parts of the Mathematicks, for by the least

Virtue, of its Mellodious Sounds, it irresistibly penetrates to the very Center of Union, as we have largely Discour'd of in our *way to Health*. So Twenty or Thirty Carpenters, that are Workmen and Artists, shall in the Discourse of their Trade, unanimously agree and accord in the Fundamentals and Reasons of their Art, and tho the Fashion and Form of the Houses they Build may differ, yet the Principle and Rule by which they Work is still the same, a *Turkish* Carpenter can Build a House in *England*, and an *English* one in *Turkey*, because they both agree in one Principle and Foundation. The like is to be conceived in Religion; as there is but One only God, so there is but One Law, and One Religion, and all the Differences and Controversies about Worship, proceed also from Ignorance, Partiality, Pride, Covetousness and Impurity. Now the Principles and Materials of True Religion, are these.

First, to believe and acknowledge this Only God to be the eternal Fountain of all Beings; nay, very Being its self; for all other things are said to be or exist only in a Derivative and Metaphorical Sense, that he is the Creator of all Creatures, and the Preserver of his Off-spring.

Secondly, to observe the rules of Justice, Mercy, Clemency and Charity, which he has prescribed and commanded, to be just and faithful Stewards of all things put under our Government; as much as in us lies to avoid all Violence, Cruelty, Uncleaness, Intemperance and Disorder, and to do to all Gods Creatures as we would be done unto, knowing that we must be accountable for all these things to the Grand and Chief Possessor and Lord. This is undoubtedly the Summ of true Religion, which all or most Nations agree in and consent to. The first step is, the knowledge of God in Mans self, for he that doth not understand the principles and qualitys he is compounded of, cannot be a true Worshipper, nor direct others in the path of Unity, nor apprehend any thing aright: The Soul of Man is fiely compared to a Field, whose Earth contains all principles and qualitys, but produces nothing of value till the wise Husbandman doth Manure and Cultivate it; so it is with the Human Ground; do not all Children when they are to learn any Art, Science or Trade, begin wrong, which arises only from their ignorance. Thus it is with Religion, all is done by chance where there is no intrinsic understanding of the parts of the thing; they are to judge or practice, be they what they will.

Sir, This is a true, tho' short account of the grand reason of Mone Differences and Religious Contentions; which be pleased to excuse and accept for an Answer,

from Your entire Friend

T. T.
LETTER

LETTER XII.

Of the Humanity of Christ.

SIR, I received yours on the Twenty Sixth, and follow all the directions you prescribed, in reference to the business concerning the settling of your Estate in Lincolnshire; but the Theological Question in your Postscript did at first somewhat startle me, the Quarry it self being of so nice and difficult a Complexion, and withall knowing your self to be of a disposition that seldom cares to busy its self with matters of a speculative Nature. However, I shall endeavour according to my small Ability, to give you some answer, always professing not to be dogmatical and positive, when any more rational account shall be offered me.

YOU would know how the Humanity of Christ, or the Divine Fountain of Gods Love, Mercy and Holy Light is to be understood, and what use it may be of to Mankind, seeing there hath been so many Disputes and Contentions among Christians about it.

The original occasion of all this is, their not truly distinguishing the forms, qualitys, principles and powers of God, his Law and universal nature, but confounding and heaping all together, they so live and act only in the knowledge of good and evil, whereby they fall under the dominion of the divided forms and spiteful powers, whence proceeds Pride, Envy, Violence, and all hot Disputes and Controversies in Religion, even to so high a degree and ferment, that they oppress, kill and destroy the Peace and Well-being of each other. Now our great and illuminated Apostle Paul tell us, that great is the Mystery of Godliness, and Christ's Manifestation in the flesh, which seemed to be as great a mystery to the Primitive Christians, as at this day, (*viz.*) they did not then, neither do we now distinguish the Grand Fountains of Gods eternal Love, Light and Mercy, from the Eternal Fountain of Darkness, Fierceness and Evil, but as is said, they mingled them together; for Man cannot avoid that power that leads him to Destruction, nor observe nor follow that principle or quality that will preserve him, if he be ignorant, or do not believe it has power; no error or evil can be avoided or amended till it be known to be an error, &c. Hence it is clear, that true Religion and the constant practice of Virtue, doth chiefly consist in the true understanding and distinguishing the principles and powers

Powers of God; first in Man's self, and next in other things; for the great Eternal Fountain of God's Love, Light and Mercy, of which a very large Portion did not only dwell in the Human Body of Jesus Christ, from whose Virtue and Holy Power did proceed and flow all those wonderful things he did, but the very same united Fountain has been an Inhabitant amongst the Sons of Men, even from the beginning, and is the Eternal Son of the Great Creator, by whom all things were made, and by whose Power and Virtue they are preserved; and as Christ himself said, *Except I be in you; that is, Except this Eternal Light and Sweet Love of God reign in your Hearts, You are Reprobates.* It is the Holy Eternal Principle and Fountain of God's Love and Power, that Essentially dwells in the very Centre of all Mens Hearts, and who give up their Wills and Desires to be Guided and Conducted by its Council: It never failed to Reconcile and Unite their Souls to their Creator: This Central and Holy Preserving Power in the Human Body of the World, is in every Specifick Body or Thing respectively, according to the Graduation of each Being or Creature; and as each Creature is more or less dignified with a larger or lesser proportion of this Holy Virtue, this Eternal Divine Power, that Creature or Thing is accordingly better or worse.

This whole Visible World is nothing else but the Great Body of God, which was made by his Eternal Love and Power, and is ever sustained by the same; and as God preserves the Macrocosm by his everlasting Fountain of Light and Love, in the very same manner he doth the Microcosm Man or little World, which contains all the true Properties of the Great, so that the Power of the Eternal Son of God and Fountain of all Beings, is not limited to any Specifick Body, but is Incomprehensible and Unfathomable, filling Heaven, Inhabiting the Centre of all Bodies, giving Virtue, Light and Love to all, according to the Graduation and Capacity of each.

It is therefore of great and unspeakable Advantage and Use to Mankind, to know Christ or the Divine Fountain of God's Eternal Word manifested in the Human Nature, that is, to arrive at the true Knowledge of God in our selves; for the Manifestation of Christ, or the Son's Power in the Flesh, is the right Direction every Man makes in himself, of God's Eternal Voice of Wisdom, Love and Mercy, &c. that directs us in the Paths of true Virtue, and secures us from the Spirit of Error, Violence and Oppression. Pray tell me what will it avail any Man, that the Holy Divine Power of God did in an extraordinary degree and fulness dwell in the Human Body of Christ, by which he performed many excellent and wonderful things, and at the same time knew nothing of the Divine Manifestation of God's

Eternal Love in his own Human Nature? If that remains a Mystery unmanifested in and to himself, he will be but little benefited by the Divine Power and Love of God, manifested in the Human Body of Christ: It matters not what Names Men are pleased to distinguish themselves by; God knows no Names, but Natures.

This is the true Use we are to make of the right Understanding of Jesus Christ's Humanity, which it hath pleased God to manifest to many, who have been willing to submit to, and be guided by the Voice or Principle of Divine Light, which dwells in the Centre of every Man's Life: And certainly it is the greatest Blessing, both here and hereafter, to know Christ Jesus, the Divine Fountain of God's Eternal Love, manifested and distinguished in our Human Natures; for from this Power of the Son, our Gracious Lovely Fountain, doth proceed Justice, Mercy, Love, Compassion, Cleanness, Temperance, Order, and in all doing unto all Creatures as we would be done unto; it is the Power of the Soul, whereby Men are enabled to distinguish in themselves, from what Principles and Fountains every Thought, Word and Work doth arise and exert its self in the Human Ground or Nature.

Hence it is fully evident, that the Knowledge of Christ or the Son of God, manifested in our Flesh and Human Nature, teaches and powerfully inclines every one that obtains this Spring-head of Blessings, to Worship God in Spirit and in Truth, to Love his Neighbour, nay his Enemies, and behave himself as a just and Faithful Steward in the Management of all things put under his Government, to one who has the witness of this Truth manifested in his Soul, all Controversies, Disputes and Contentions cease, having a firmer and better certainty in himself than can be drawn from partial and wrangling Debates: It is Conscience bears him Testimony, with St. Paul, that all that can be known of God, is manifest and known in a Man's self: And this be true, as undoubtedly it is, wherefore do Men so foolishly enquire elsewhere, and look abroad, for what they may with little Application, readily find in themselves?

Therefore my Friend, turn the Eyes of your Soul inward, and shall find the Sun's blessed and Amiable Power in the Centre of your Life, to which you must compel your Will and Affections to be drawn and Obsolete: Turn this Self-Study I recommend to your daily Practice, all other things are Foreign to your Interest, but this Knowledge shall stand you in everlasting Stead, and administer Infinite Comfort and Satisfaction, when all outward Assistances shall fall and desert you.

Your truly Loving Friend,

T. T.

(67)

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John

LETTER XII.

Of an Afflicted MIND. *of an afflicted mind.*

SIR,

I am now Reading your kind Letters, and am sensibly concerned you meet with such a heap of Troubles in your Affairs, (especially the Loss of your two Brothers,) which must of necessity visibly invade your Peace and Quiet, and if given way to, multiply Afflictions in your Mind and Body; there is no shelter in such Cases, but an humble and intire Submission to the Divine Will and Providence, which will in time afford you the best Remedy, especially if you can perswade your self to lead a Philosophical and Pythagorean Life, in Meals, Drinks, Exercises and Communications; the last of these, if duly observed, will add abundantly to the Health of your Body and the Content of your Mind: I could heartily wish it were in my power to join with you in so noble a Design, nothing in the World could be more to my good liking. As to your Indisposition, I cannot at present give you better Advice than I have already done, when I discoursed you in London: however, I would have you, if possible, to exalt your Mind, that your present Afflictions and Circumstances may not get Dominion over you, for neither your Mind, Natural Spirits, nor Body are able to endure such Fatigues, Excitations and Troubles, as others, who are of more sturdy Constitutions: Much Thinking to you, will be as prejudicial as hard Labouring will be to another. In my Opinion, the best Method to settle your Affairs, limit your self to a convenient Company, and spend your days in such Company as is most suitable to your Humour and Disposition, and as much as you can, avoid being Agitated and Suspended between the Extreams of Hope and Fear. I mean as to the Affairs and Business of this World, for when those Passions have got the Possession of Weak and Sensitive Natures, they not only wound the Health, continue to advance Diseases, but becloud and darken the Minds, Intellectual Powers and pure Spirits; for when the Human Properties are Weak and Disordered, the Natural Spirits are in proportion Weak and Languid.

This, Sir, with my best Regards, be pleased to accept, from

Your affected Friend,

T. T.

LETTER XIII.

Of Faith, Hope, and Charity.

S I R,

I Have yours of the 8th instant, and shall Answer the Contents as well as I am able; your desire is to know the Original and True Ground of Faith, Hope and Charity; and which of the three is most Essential to Man, and most like unto God? Now Faith, Hope and Charity have three Grounds or Originals, from whence their variety doth proceed, (*viz.*) From the great Fountains or Principles in Mens Souls; the first carries in it Power, Courage, Fierceness, Violence, Covetousness, &c. from the second arises Love, Good-will, Mercy, Compassion, &c. and this has the Name and Nature of Goodness, Virtue, &c. From the third proceeds Worldly-Mindedness, Intemperance, Disorder, Vain-Games, Laughing, Jestings, &c. Now according to the Custom of each Country or Place, and as these three have obtained the Government in the Soul, from thence springs Faith, Hope and Charity; if the Inclinations of a Man be kindled in the first, then such an one hopes to Kill, Destroy and Oppress his Fellow Creatures; but if the Divine Fountain of God's Love and Life obtains the Government, then such do Hope, Will and Desire not only the Preservation of themselves, but also the Peace and Well-being of the whole Creation; but if the Soul be kindled with the Spirit of this World, and subjected to its Government, then a Man's Hopes are Worldly and Selfish, from this Degeneracy of Man, from the Unity of the Original Forms, Principles and Powers, and his not distinguishing the Nature and Operation of each, doth not only arise the wonderful Varieties and Confusions in Opinions, but also the variety of Faith, Hope and Charity, each according to the Power of that Form that has obtained the Ascendant in the Soul, together with the Customs of Countries, and the Dictates of their Priests and Teachers, every Quality or Principle that has obtained the Government, Labouring with its highest diligence, to accomplish its own Work, and strengthen its Victory, by violently fighting and Opposing that is contrary to its self; if it were not so, how is it possible for a Man to believe he doth God good Service, and hope for a Reward in this World and another, for Killing those of his own Kind, and Oppressing all others; and at the same time suffer Death for a Vain, Idle or empty Opinion, Faith or Hope: Ignorance, and Living under bale Customs and divided Forms

the Original of most Mens Faith and Hope, they are Alty Principles, and of evil Consequences, if they have not their Birth from Love and Light, Charity is an Essential Power of Divine Virtue : Nothing does so much Resemble God, and recommend Man to him, for he gives freely to all his Off-spring, without Respect of Person, and receives nothing : Charity is the only thing whereon our Eternal Happiness, as well as Temporal depends, as is clear by the Judgment pronounced on the Goats on his Left Hand, by our Saviour Christ, he doth not Condemn them, because they had not Faith nor Hope ; or that they were *Turks, Jews, Insidels, Christians*, or distinguished by any other Name or Modes of Religion, but their Sentence was positive, for not having Charity, not rightly and liberally disposing their Gifts the Lord had endued and entrusted them with, and made them Stewards of, *I was an Hungry, Naked, and in Prison, and you relieved me not, &c.* Charity is Substantial, the first and last true Step in Religion. 'Tis a cheap and easy Religion, that consists in Faith, Hope, and a few good Words ; but Charity teaches to the Quick, and trys what Metal a Man is made of ; by this you shall know you are of God, if you Love one another ; all the rest is but a Lip-service, a vain frivolous Dream and Shadow of Worship, having no Agreement with God, nor Foundation in Nature, being Invisible Qualifications ; as St. James saith, *Faith and Hope are dead without Works* ; Jesus Christ, in the State of his Humiliation, Taught nothing more than this Doctrine ; as his whole Practice was doing Good, so his Preaching was a continual Inculcation of Love and Charity ; for in whomsoever these Essential Virtues dwell, and enjoy their free Exercise and Vegetation, no Question is to be made, but such have a sufficient Portion of those Invisible and Sublime Virtues of Faith and Hope. I am, Sir,

Your Unfeigned Friend,

T. T.

LETTER XIV.

OF GOD'S Permission for the Eating of
Flesh.

I R.

I am extremely pleased, that my Answer to your last met with
a good Reception, which encourages me to hope you will find

find no less satisfaction in what I shall briefly observe, concerning the Question you make: how those Scriptures, which impute God to have commanded or permitted Beasts and ungraduated Creaturs to be Killed and Eaten, are to be understood? In Answer whereunto, it is to be considered, that Man had long before such Command or Permission, Eaten of the Tree of Knowledge, the Tree of Good and Evil, whereby he had separated and estranged himself from the Unity of God's Light and Love, so that the Spirit of his Understanding became Blind, and he grew an utter Stranger to himself, and his own Composition, which is called a Degeneracy or Fall, which subjected him to the influence of the divided Powers or Forms, and became totally Ignorant of the Primitive and Original state of Unity, wherein he was Created, by which means Wrath and Violence gained the Ascendant over Man's Will and Affections, according to the Dignification and Power of each, calling Good Evil, and Evil Good, subduing all the Desires and Faculties of the Soul to the Tyranny and Obedience of the Wrathful, Envious Powers and Forms, where each Quality or Principle industriously oppose and domineer over one another, till the prevailing or superior Quality issues forth its Command, which may in one Sense be called the Command or Permission of God, given in Wrath and Fierceness, as a Punishment for the Violation of the Pure and Primitive Law of Love and Light. It is manifest, that all the Cruelty and Barbarity we see daily Exercised in destroying the Peace and Well-being of one another: And Inferior Creatures, who were Created for another End and Service, to take their Birth, and proceed from the Dark and Stygian Degeneracy and Separation, from the Divine Power and Union; from the Uniting Power and Eternal Love of God, by which Virtue all things were made and preserved; this same Holy Principle became Flesh, and Dwells in every Creature, and is the Light and Life of Man; This is the Voice of Wisdom, that crys in the Gates of Man's Microcosmical City, against all Violence to Man and Beast, and is the Reconciler of Man's Soul to God, bringing it into an Equality and Union. This is the true and natural Effect of God's Love, and whoever has attained to this Blessed State, will esteem the Killing of an Ox, as the Slaying of a Man, as the Scriptures testify, Man is called the Temple of God, that if when Men have given up their Will and Desires to be Governed and Guided by the Holy Principles of God's Eternal Light and Love in Jesus Christ, which Inhabits the Centre of all Mens Hearts, by which they are rendred capable of recovering that Union again, from which they are Degenerated, so that when the Souls of Men are once reinstated by this Blessed Fountain of Benignity, into the equal Operation of those Principles

and Forms whereof he is Compounded, they will readily set their Seals to the Truth and Certainty of the above-mentioned Scripture: But others, who do not Live under the Influence and Conduct of this Holy Government, are by the Operation of the Envious and Spiteful Powers, betrayed into the Commission of such Enormities and violent Cruelties as are equally abominable to God and all good Men, generally such is the Original Composition of Man, that the Customs of Countries, Religion, and particular and formal Education will mould it into any Shape or Figure, being Susceptible of all Qualities: And this is the Grand occasion of Man's so violently pursuing the ways of Wickedness and Evil, as if it were their chiefest Good, not being at first rightly Instituted, nor wholly brought under the Power and Government of God's Holy Light and Love, and withal living in a continued and wretched Degeneracy and Ignorance of their first Fall and Separation from the Holy and Peaceful State of Union, in which they were Created. This I say is the Foundation of all the Outrages, Villanies and Violence we see so commonly Practised, Ignorance giving them encouragement in their ways of Sin: Therefore if God at any time permits Man to commit any Evil, or to do any Injury to Man or Beast, this Permission issues forth not from the Fountain of Benignity, but from the dark and bitter Fountain of Spite and Vengeance, separated from the Uniform Powers and Divine Vision, as it is said, *Is there any Evil in the City, (viz.) Man's Heart, and am not I in the midst thereof?* For the Lord fills Heaven and Earth with his Divine Essence and Presence, and where he is not in his Love, there he is in his severe Fierceness and Anger.

Hence it is undeniably apparent, that the Love and Light of God in Jesus Christ, which is the true Redeemer and Reconciler of Man's Soul to God, cannot commend Evil in Man, it being a Crown Gemma Nature, Inclination and Disposition to act like itself, (viz.) Uniformly, disposing and inclining Men to Holiness of Life, and to the Exercise and Observation of all other Concomitant Virtues, as Cleanness, Order, Temperance, Patience, Love and Mercy: But the plain Truth is, Men have given up themselves, their Will and Desires, to be Captivated and ruled by the Fierce, Violent and Angry Powers of the Fountain of Wrath, from whence all Irregular Inclinations, Words, Works, Commands and Permission doth proceed and derive their Original Birth and Being.

These Things you ought scrupulously and daily to Examine and Consider, and I earnestly desire, that God would give you an Enlightened and Divine Understanding, to distinguish rightly between these two Grand Fountains and their Operations, which is the greatest Blessing Ma-

man Nature is capable of Enjoying in this Life, and which will make it entirely Happy to all Eternity in that which is to come.

Yours in the most unreserved Respects,

T. Y.

LETTER XV.

To the Honourable Colonel KENT.
Of a Soldier's LIFE.

I Received a Letter from you the last Campaign, Dated from Brussels, some time before the opening of the Treaty of Peace, which brought along with it the welcome News of your Health, and your Scruples concerning the Lawfulness of your Profession, occasioned a declaration by Reading a Book of Ours, Entituled, The Way to Health, &c. I greatly Congratulate the happy Fortune of its falling into your hands, and am apt to believe it was some good Providence which directed you to it, not imagining there could be any Treatise of such a Nature as that is in so Quarrellsome and Contentious a Country. I confess it is a Discourse very unsuitable for a Soldier, unless he could wholly dispossess himself of the Prejudice his very Profession subjects him to, and bring an Unbiased and Impartial Disposition to the Reading of it.

I Indeed I must acknowledge, Colonel, that I have often admired what could possibly be the reason, that Men of excellent Parts, both Natural and Acquired, of sound Sense and good Education, should as it were Hand over Head, voluntarily, without any Necessity or Compulsion, thrust themselves headlong into Arms, as if a Life of incessant Fatigue, Hardship and Hazard were desirable, and a Man's chiefest Glory did consist in having a Commission to Destroy his Fellow Creatures? But now I find, by your Letter, that your Understanding is alarmed, your Eyes opened, and that you begin to doubt the Justice of your Undertaking; I am very well satisfied you may make the Scruple without the least Imputation of Cowardize, having already given unquestionable Evidences of an undaunted and fearless Spirit, through the whole Course of the late Campaigns: Therefore since you desire my Judgment of the Matter, I shall endeavour all I can to advance your Conversion, and set you right in your Notions.

It must be considered then, from what Grounds or Principles, this natural Disposition to Revenge, Blood and War do arise, surely all the Commands of God and Man, do proceed from the two Grand Fountains of Good and Evil, and according to the Predominancy, Rule of Government of either of these Principles in the Heart or Centre of Life, are all a Man's Actions Influenced and Denominated: If the Harsh, Bierce, Oppressive Spirit obtains the Dominion, all kinds of Evil are tolerated and become Lawful, especially if the Teachers justify it, and the Prince commands it, for now a-days, and in former times, the main Business of those sort of People, is to Study Reasons to support and approve the Actions of their Prince, for let his Methods be never so irregular, they are obliged to Assert and Justify them, and in the most plausible Dress, their Rhetorick can invent, recommend them to the People, being hired thereto by vast Revenues, and particular Priviledges and Immunities, so that their Judgment in this Case ought by no means to be relied on, they being Parties, and generally having the greatest share in publick Comotions and Transactions.

The Popish Clergy have given abundant Instances of this Complaint, Justifying any Cause or Pretext of one Prince making War against another, as they were Influenced by Ecclesiastical Interests, and particular Respects, who ever Read the *History of the Troubles of Italy*, and did not discover the Pope to be the grand Fomentor of all the Blood and Distraction, that sullied the Beauty of those Delightful Provinces; nor has his Holiness been less concerned in the Tumults and Calamities of other Places more distant from his own Territories, sending his Emisaries, Suspendiaries and Berengereus abroad, to disturb the Peace of People, making no Conscience with Insinuating and Whispering Rumors, and feigned Stories, to Amuse them at first, then lead them into War and Confusion, as often as he sees such damnable Methods necessary to augment the Interest of his Pontifical Dignity and Grandeur; and I am afraid, that other Sects and Orders of Men, who would be accounted of a gentle Nature, and more Reformed, will not be able to keep themselves altogether clear of this Guilt and Imputation.

Now, tho' there are many Circumstances and Occasions that may stir up and provoke Mankind to Murder and Destroy one another: Yet the main Spring and Root of this wrathful Inclination, proceeds wholly from the Grand Fountain of Evil in a Man's Self, as we said before, so there ought to be a particular Notice taken of this, If a Man would ever be able to give an Account and Reason of his Doings: For whoever has once Immerged his Will and Desire to enter into the Evil Principle or Fountain, and is Governed by the Qualities thereof; all sorts

of Violence became Lawful to him, for from the Centre of each Fountain, (viz.) Good and Evil, all Laws do proceed and arise, which conform and agree with their Original Ground, &c.

Hence it is, the Prince who is the Center of his People, is the direful and wrathful Principle, can at any time, upon some fair and plausible pretence, (for Violence never wants a Color to justify its Irregularity,) either make War upon his own Subjects, or call his People to Arms, lead them into Foreign Regions through Heat and Cold, Want, Necessity and Danger, on purpose to cut the Throats of those that never did him any harm, perhaps upon no better occasion, than the satisfaction of a private Relentment. Would it not amaze a Man seriously to consider, upon what inconsiderable motives Men are thus hurried to their own and others ruin? To see Gentlemen and Noblemen of good Estates, who may enjoy all the mighty and commendable Pleasures of Life, without any interruption; to see the Husband forsaking his Wife and Children, the Son his Parents, the Lover his Darling Mistress, and all these the true and easy enjoyments of Life, nay, quitting the very possession of those things they wish most to Enjoy, to Lift themselves into the Publick Service, exposing themselves and all they have, to Chance and Uncertainty, only to follow a noisy piece of Brass, or the sound of a stretched Sheep skin, Stemming tumultuous Seas, Climbing over Rocks and craggy Mountains, Travelling night and day, through Woods and Deserts, on purpose to destroy those they never saw in their Lives, nor never had any Personal or particular Quarrel with, and all this perhaps for Reasons in which they are wholly unconcerned: for sometimes a Fantastick Prince will in his Humours and Capricio's, run the hazard of destroying a Province, upon as slight an occasion as a Gentleman shall kill his Foot-Boy. The great Men of the World are moved by the same Springs as we are, subjected to the same Passions, and if the Evil Principle has gained the Ascendant, there must needs issue very fatal Consequences, when Wrath is joined with Force and Power. This plainly declares, that most men are fallen from the Peaceful Government of Gods Eternal Light and Love, into the direful dark Kingdom of Violence and Oppression, where every Property and Quality are at variance and enmity one with another; and do with the the greatest Tyranny imaginable, dominate and reign: Survey but the very Materials of a Military Profession, and you shall find they all proceed from this dark wrathful Fountain, Swords, Guns, Spears, Mortars, Bombs, Carcasses, Powder, Regiments, Brigades, Squadrons, Platoons, Ambuscades, Mines, Ballions, Hornworks, Intrenchments, Pallisades, and an infinite train of manliness and horrid Terms of Art, Coined and invented on purpose to signify the Cruelty, Violence

denor and Injustice of Martial Exercises; nay the very Actions, Gestures and Looks of Men are altered, and fashioned according to the Nature of this envious Fountain of Evil, from whence they are produced. The Poets of old were well aware of this, when they described their God of War, to be a bloated, blustering, fierce, envious, furious, bloody, untamable Deity; such Follies as these would suit much better with a Devil, than a God; and further to shew the Extensiveness and Universality of this Evil, they had a Goddess too, a *Belona*, altogether as fierce, raging, destructive and unpeacable as *Mars* himself, by which Characters and Descriptions, they painted and set forth to Mankind the odious, abominable, unjust and pernicious spirit of War, and the Spring and Source from whence they proceed, and if possible, to deter Men from all actions of Violence, Murder and Oppression, have very honestly Represented their very Gods concerned in these Tragedies, with a Countenance as ugly and frightful, as the grounds thereof are Unlawful and Inhumane.

So that it is by departing from the Holy Union of Gods Eternal and Divine Light and Love, that Man becomes Freightened with so great a quantity of wrath and fierceness, pushing him on in a blind and direct opposition to the Kingdom of Light and Love, Goodness, Virtue, &c. Hence it is that we daily see that most Men, even in civil Societies, and better regulated Governments, can upon any slight occasion, or imaginary pretence whatsoever, immediately draw the Sword, kill and destroy their Neighbours, Enemies or Companions, without the least remorse or regret; and if this were not so, if there were not this radical and seminal Malignity in the very Constitution of Men, Generals of Armies would find it very difficult to Master such great numbers of Men together, upon the best of a Drum. And Children being Begot from the Species of wrath and fierceness, and from Generation to Generation, Educated and Encouraged in the practice thereof, it mightily awakens and strengthens those evil Principles and Qualities in them, whereby they become prompt and ready, at all times to exert their Talents and Inveterate spiteful Powers, to the destruction of their fellow Creatures.

Now these false Notions do and are like to continue, because their Leaders and Teachers, instead of inculcating into them, the Innocence of these Actions, and demonstrating the Evils they bring upon the whole Creation, rather Puff up and Teach the Lawfulness of War and Fighting, and not so much as contradict the Practice of Laying the Flesh and Blood of Innocent Unarmed Creatures, by which means no Man is safe longer than the last of Death, and Sword of the Magistrate protects him, or

whilest

whilst the greater wrath Commands the lesser, and keeps it in Subjection.

Now the only Method to cure this prevailing mischief, is for every man to look down into himself, and accurately to distinguish from what Principle all the Actions and Practice of Life do take their Birth; for in our selves, Colonel, God has Effectually planted all the great Mysteries of Nature, and what is needful to be known, the first Step to all Prudence, Virtue and the Fear of God, is Mercy, Compassion, Justice and Innocence, all which Spring only from Gods Divine Kingdom of Love and Light, and no man can approach and be United to the Fountain of Benignity, but by the practice and Imitation of Gods Holy Law. Which Consideration, with others mentioned in this Epistle, may I hope, be sufficient to confirm you in the dissent you have taken against that bloody and violent profession.

Honoured Sir,

Your most Humble

Servant, T. T.

LETTER XVI.

Of Employments arising from the Fountain of Darkness.

SIR,

I HAVE considered the Contents of your kind and loving Letter, and am glad to find your Curiosity busied in such useful and necessary disquisitions, as to be truly informed how every Man may come to understand and distinguish in himself, the true Grand Fountains of Good and Evil, or Gods Eternal Principle of Love, as also that of Wrath.

NOW you must Remember Man is a Compleat Image of all Fountains, Principles, Powers, Qualities and Operations, and altho' we have in several of our Writings already Answered this Question in the press: nevertheless, as a Testimony of my hearty desire to have you fully instructed in all points, that become a reasonable Creature, I shall with all readiness, give your thirsty Soul, a more particular Account of Words, Works, Employments, Manners, Customs, Trades, Arts, Sciences, &c. from what Principle or Fountain each takes its Birth and Original.

the manifested Word of God, or the Principles of this Visible World, which shall be presented as a Mirror or Looking-Glass, for every Man to behold himself and his Actions in; so that each may clearly discern the great danger he is in, being press'd, and as it were hemm'd in on all sides with evil, wholly under the power of divided forms and quantities, which have their whole Operation in a Hostile way: And to do our business effectually, we shall first begin with Children, and shew the fundamental mistakes and errors of their Education, from whence all inclinations to all manner of Violence, Oppression and Cruelty doth arise.

Mother, Nurses, and those to whom generally the Care and Instruction of Children is committed, do by their improper Methods and ill Conduct too often awaken and advance in the green and tender branch, the three Grandsons of the Devil, Gluttony, Pride and Idleness, continually forcing Meats and Drinks upon them, neither agreeable in quality, nor proportionable in quantity, which general evil Juices thicken and condense the Blood, and alarm the central Fire, to the discomposure of the whole Body, and the perpetual uneasiness of the tortur'd Child, who fills the whole House with Outcries and Lamentations; then no more suitable Remedy is found to quiet it but another Dole; filling his Head with a deal of impertinent Tattle and Nonsense, which has no better effect than adding Fuel to the Fire, and augmenting the disturbance, and which, if it were not through folly, neglect, and inadvertency, grown into a custom, would be condemned and abhorred as sinful and abominable.

Then when they come to be about Three Quarters or a Year Old, and begin to distinguish one thing from another, the Lesson of Pride is very formally and mischievously inculcated and prescribed to them, by pointing and asking them where they are Fine, making a great and silly noise and wonderment at new Shoes, Stockings, Petticoats, &c. till they are Seven, Eight, Nine or Ten Years of Age.

All this while the Fathers, Mothers, Nurses, Servants, &c. do not only teach, countenance and cultivate the two former Vices, Pride and Gluttony, but double their industry to make them idle and wanton; the Seeds whereof being too soon and early awakened, make such deep and lasting Impressions both in the outward and inward Practice, insomuch that they become a fixed and central, that all the tutoring and endeavouring of themselves or others, can never be able to obliterate or remove them, but remain as to many sealed Spells or Characters, that can never be dissolved.

All or most Plays or Games Children in their Infancy are taught, with a thousand odd Postures, Tricks, Frolics and impertinent

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the manifested Word of God, or the Principles of this Visible World, which shall be presented as a Mirror or Looking-Glass for every Man to behold himself and his Actions in; so that each may clearly discern the great danger he is in, being prest, and as it were hemm'd in on all sides with evil, wholly under the power of divided forms and qualities, which have their whole Operation in a Hostile way: And to do our business effectually, we shall first begin with Children, and shew the fundamental mistakes and errors of their Education, from whence all inclinations to all manner of Violence, Oppression and Cruelty doth arise.

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All of most Plays or Games Children in their Infancy are tolerated in, with a thousand odd Postures, Tricks, Frolics and impertinent

impertinent Rhimes, Words, and insignificant and useless Inventions, arising from the dark Kingdom and Fantasy Spirit of this World, furnish them with fit and apt materials for Sports of a higher malignity, proceeding from the Center of Wrath, as Stage-plays, Cudgels, Nite-pitts, Cards, Dice, Billiards, Tables, Shuffleboard, Racing, Cock-fighting, Bull-baiting, Bear-baiting, Dog-fighting, &c. whereby all sorts of enmity is taught and advanced.

Besides the frequent custom and practice of abusing and oppressing the Beasts and subordinate Creatures, by over-working them, suffering them to want, and the like; doth mightily excite and strengthen the seeds of Envy, Hatred and Cruelty, &c.

Likewise all jesting, Bantering, Jeering, wanton Discourses, and all other Essays of a little Wit and a large Impudence, Passionate Railings, bitter Invectives, Calumnies, Lying, Swearing, Nick-names, and spending precious time in prating of things we are not concerned in, or not at all edifying; all formal Complements, fawning Addresses, Love Stories, Plays and Romances, be they of what kind soever, do all proceed from the same Fountain, and produce the same dire effects.

Also all Employments and Trades that bear the marks and signatures of Violence, as Butchers and all Killers of Beasts, Fish or Fowl; Fishers, Hunters, Hawkers, Nets, Traps and Gins, with abundance of other devices, to betray the innocent and let the guilty go free; and all that buy or sell Dead Bodies of Creatures for Funeral-Shows, Embalming, &c. are toucht with the like pernicious Evil: All Carmen, Horse-courers, Drivers, Beards, Swine-herds, Seamen, Miners, Beick-makers, and all slavish robust Employments border on the black Center, which is evident from their Qualities, most of them being surly, rash, cruel, impudent, Swearers and Drunkards, nay, even the fair Sex and most Sanguine natur'd Spirits, will by the use of these gross and *Saturnine* Employments, be quickly tainted with the infection of the envious and spiteful Powers, by reason of the latent image and resemblance of all things in the Humane Soul.

It is to be observed also that all Meats and Drinks proceeding from the dark Center, ought to be avoided, (*viz.*) Flesh and Fish, which are not only gross and unclean, but cannot be procured without death to the Creature, and awakening the Center of Wrath and Violence: Also all Spirituous and strong Liquors, as is manifest by the Drinkers thereof, in their preposterous Discourses and Actions; also all poysonous and crude Fruits, Herbs and Seeds, ought carefully to be abstained from: Moreover, the Beasts, over whom this dark Fountain hath gain'd the Ascendant, are, the Lyon, Bear, Crocodil, Wolf, &c. too tedious here to be enumerated, with Dogs, Cats, Hogs, and the like, which

Shapes, Figures, Tones and Cries do sufficiently declare from what Fountain they proceed, and by what Principle they are Governed: And the Weather that this evil Center produces when it has got the dominion in the Elements, are turbulent fierce Storms, violent Winds, Rain, Snow and Hail, and all other unkind and unseasonable Weather.

Now it ought to be Man's daily Study and consideration, that he has these contending Enemies in himself, that he is beset with- in, without, and on all sides, that he cannot defend himself from the forementioned Calamities if he doth not truly distinguish between the good and the evil; from this it appears, of what necessity it is for Man to know and understand from what Principles each Thought, Inclination, Word and Work have their Birth and Original; from the want of this Central Knowledge doth proceed the original mischiefs in the Education of Children, and all the other evils that attend them through the whole course of their Lives; for without this all things are unaccountable, and done either by the direction of the envious Powers, or by meer casualty and chance; so miserable is Mankind, and so degenerated from the Union and true knowledge of himself and of God his Holy Creator: Therefore my Friend, turn your Contemplations inward, and find God in his eternal Love and Light in your self, and then you will certainly know and find him in all things else.

Again, all Cunning Policies, Stratagems, and pretended fair Speeches of States-men and others, with a design to impose upon Man's Credulity, making People believe one thing, and at the same time intending another, deceiving the Ignorant, to bring their own base Ends and Devices to pass, proceed from the same dark Stygian Lake or Fountain; as also the Practises and Methods of Informers, Suborners and Trapanners, whose Business is to Ensnare and Betray their Neighbour out of their Lives, Livelihoods, or Reputation, for Money; these are the Sons of the Reigning Evil, and deserve the blackest Character, to whom is that accursed Denunciation, *Woe, woe, woe, for Ever.*

All unwholsome Airs, stinking, gross, sulphurous Smoaks of Cities, Towns, Slaughter-houses, Markets, &c. are of a *Saturine* and *Martial* Nature, proving very often Pernicious to Mankind, by infecting the common Air with terrible Pestilences and Distempers; for as we said before, every Form or Quality will ever Incorporate and Unite with its Simile, wherever it finds it.

The *Eastern* Sages in former times, seem to have been abundantly more sensible of these things than the most Learned of the latter Ages of the World, of which Philosophy the *Bannians*, and some few others, retain still a great many evident Foot-steps and

and Characters; their Principles generally led them to Mercy and Compassion, not to Kill, Strike, Oppress, or Eat the Flesh of any Beast, Fowl or Fish, not to Quarrel or Fight with their Brethren; the Education of their Children is remarkable, bringing them up in all Softness and Humility, using no angry Words nor passionate Blows for Offences, but Correcting them by calmer Ways and Methods, discoursing and talking with them as if they were Senators and not Children, by which means they mildly opened the Centre of Virtue, and disarmed the fierce wrathful Powers and Principles, of their Force and Energy, which doth so powerfully incline the Soul to clean and humble Methods of Living, that they are never known to deviate or swerve from the Laws of their Ancestors in the least degree: The Parents never fearing that their Sons should grow Intemperate, Drink, Swear or Rob, Lift themselves into the Service of Princes, Marry into strange Tribes, or leave their Religion to embrace another: The like is to be understood of their Daughters; and though in those Oriental Countries and Government, all Persons are at the Command and Will of their King's, Princes or Sovereigns, yet the Constancy, Charity and Innocent Principle of their Religion, which doth separate them even from those they converse with, preserves them entirely from all Assaults or Violations of what kind soever, whilst all the other Inhabitants are subjected to the Arbitrary, Will and Lust of their Commanders; so true it is, that Innocence hurts nothing, and nothing can hurt that, when it has Centrally obtained the Ascendant in the Soul, by Virtue of good Education, Precedents and Religion: It stands obstinate against all the Temptations of Preferment, Riches and Greatness, no Power being able to Corrupt or Destroy the Seed so seasonably and timely Sowed, and so wisely Cultivated. It would be well for *Europeans* and Christians, if they would observe the like prudent Methods in the Education and Tuition of their Children, timely Sowing in them the Seeds of Virtue, Patience, Mercy and Justice, and be particularly exact and careful in the choice of Trades, Arts, Sciences and Employments, where in they are to be instructed, for upon these things, in a great measure, all their future Welfare, Peace and Happiness depends.

It must by no means be omitted, that even in the Worship and Service of God, there are many Superstitious Errors and Mistakes crept in, arising from this Principle and Fountain, as Sacrifices, Victims, magnificent Buildings, adorn'd Altars, Carving, Painting, Statues, Bowing, Cringing, Ceremonies of all kinds, Antique Postures and Vestures, Mute Vocal and Instrumental, and many other silly Inventions of Priests, on purpose to Amuse and Deceive the Ignorant and get their Money.

It is farther to be observed, that all far-fetcht Rarities and needless Superfluities, which are procured with hazard and great danger, are very Instrumental in the Service of Pride, Avarice, Ambition and Intemperance, as all Trading Countries, great and populous Cities, Towns, &c. have found by woful Experience. These imported Trifles having been in a great measure the chief Promoters of Violence, Oppression, and all kinds of Debauchery. I would if possible, have Mankind very sensible of this Grand Truth, that all things that are procured by Violence, or any kind of Oppression, must be retaliated, for every Tree brings forth Fruit of its own Nature, and every like begets and advances its self, which is the Eternal Law of God and Nature. The Estate gotten by Injury or Injustice to Man or Beast, cannot long continue in that Family, without great Disturbances, Losses, or Troubles, till Restitution be made.

Thus, Sir, I have largely Painted out to you the Grounds of Human Frailty and Misery, and shewed you how greatly Man is depraved and sunk deeply into the very Abyss of Hell, insomuch, that he has utterly lost his Understanding, and the distinguishing Faculty or Spirit of Wisdom, to Blunder on in Blindness, Violence and Oppression, being continually hurried along with the Impetuous Current of vile Affections, and the dark and spiteful Powers, which have miserably blurr'd and defac'd his Noble and Divine Image. This I hope may serve for a full Resolution and Answer to your Question, and a farther assurance of the Love and Friendship of,

S I R,

Your Obliged Servant,

T. T.

LETTER XVII.

Of Employment arising from the Fountain of Light.

S I R,

IN my last I gave you an Account of the Thoughts, Words, Works, Actions, Inclinations and Employments that spring from the Eternal Kingdom or Principle of Darkness, Violence and Wrath, whereby Man may clearly comprehend the great Hazard and Danger he is in, both in Time and Eternity. Now

I shall in this, discover and distinguish the Divine Fountain of God's Love and Eternal Light, which does continually Oppose and make War against the Assaults of the Devil, and the Kingdom of Wrath and Fierceness, in Mankind, with a distinct Account of the Nature of this Fountain of Benignity, and what Thoughts, Inclinations, Words, Works, &c. do arise and take their Original from this Holy Light and Love; and as in our former, so here we shall begin with Children.

Good Education is the Sinews of all Virtue and good Government, Mankind being an Image of God, and consequently of the whole Nature of things. A Child is to be made any thing that his Father, Mother or Tutor pleases to have him; every thing is alike to a Child, Good or Evil are all one, because every thing, both in the Evil and in the Good, has a Key in its self, which is the reason that evil Communication corrupts good Manners. All soft and pleasant Imaginations, Inclinations, Courteous Language, and free Speeches, without Reservation or secret Meanings, have their Birth from the Divine Kingdom of Eternal Light and Love, Justice, Patience, Compassion and Charity to Man and Beast. All mature Thoughts, Considerations, and distinguishing the Evil from the Good, Temperance in Meats, Drinks and Exercises, proceed from the same Fountain, such as are Harmless and Innocent, and can be procured without Injustice, Hazard or Cruelty, and such as are not attended with the Dying Groans of our Fellow Creatures, (*viz.*) Herbs, Seeds, Grain, Fruits, &c. which have a kind and harmless Birth, free from Corruption, and are as it were Divine and Angelical, in Comparison of Fish, Flesh, &c. For all the Beasts of the Field are in one Sense our Brethren, and the Great Creator of all Beings hath ordained the same Way and Method for their Generation, Decay and Corruption, as he hath to Man; there being no difference in the Grand Point; besides, they are endued with all the sensible Powers and Faculties as Men are, being equally sensible of Hunger, Thirst, Cold, Heat, Pain, Weariness, and an infinite train of Distempers; and therefore all Violence, Oppression and Injustice done to them, in Killing and Eating their Flesh, appears Barbarous and Unnatural in the sight of the Divine Principle of God's Eternal Love in Mens Hearts and Souls, which is the Son or Holy Power of the Father, and Great Creator of all things.

All sorts of soft, clear, sweet, pleasant Waters, were Primatively ordained as the only Drink for Man and Beast, the Spring-head of all Liquid Nourishment, taking their Birth from the simple Uniform Powers of God; being temperately drunk and used, doth Support, Sustain and Preserve all the Drinkers thereof, far beyond all other invented Liquors or Juices, which

do all border on the black and dark Fountain of Wrath, and never fail to awaken and strengthen their Simile, to the great Dishonour of God, and utter Ruin and Prejudice of Mankind; from whence it is most manifest, that whosoever desires to Worship and Serve God in Truth and Sincerity, and advance the Kingdom of Unity, and be good Precedents and Examples to their Neighbours, ought to drink Water.

All Employments, Trades, Arts and Sciences, that have an innocent Birth, and use Materials not proceeding from Oppression or Violence in the making and procuring them, as all sorts of Husbandry, Tilling and Cultivating the Earth, keeping and preserving of Cattel and useful Beasts, Makers of Garments, Builders of Houses, to preserve Mankind from the Inclemency of the Seasons and Injuries of the Elements; in fine, all Honest Employments that tend to the Maintenance and Good of the Creation, and are harmless in themselves, do advance Unity, which is the highest Perfection of all Religion and Well-doing.

Learning of Letters, Rhetorick, Oratory or well Speaking, Writing and Understanding Numbers, their various and manifold Use and Service in the Mathematicks; also Musick, which is the most wonderful and exalted Science, and the only true Epitome of the Incorporate and Heavenly Harmony; there being nothing that more fully, clearly and substantially demonstrates the excellent Unity and Agreement of all the various Forms, Principles, Powers and Qualities, and though the Use thereof, is not of such necessity as Tilling and Dressing the Ground, and many other Arts and Trades, which are founded in Man's Degeneracy, and falling from the Unity in his own Soul; yet it is manifest beyond Contradiction, that Musick is the most highly graduated of all the Sciences, and of unspeakable Use to the sober, innocent and humble Minded, it being an undeniable Maxim, that Unity begets Concord, and that Discord is the inseparable Attendant of Disunion, ever teaching a Man this necessary and important Lesson, that he should in all his Circumstances and Conversation, act and move Uniformly, and keep his Instrument, (*viz.*) His Mind in Tune, which, to be able in any competent degree to obtain, is the chiefest Blessing of this Life and that which is to come.

All Communication, Discourse, and Reading of Books that prescribe Innocency of Life, Temperance, Order and Method in Eating and Drinking, how to prevent the Bodies falling into Discord, to keep the various Forms and Powers in Agreement, have their Original from, and mightily tend to advance and promote the Effects of the Holy and Divine Principle of Light and Love in the Hearts and Lives of Men; therefore we ought to be very careful what we write and speak, for there is nothing truer than

than, that where the Discourses, Words or Writings doth proceed from the Divine Fountain, they do always carry the power of the Principle along with them, awakening and strengthening the same. The like is to be understood of Evil, there being nothing more natural than for every like, to encrease and beget its self.

All kinds of useful, tame and tractable Beasts, and several sorts of Fowl, take their Birth and Original from the more uniform Powers and Qualities, and their Forms and Shapes are accordingly, and the Fruits and Service they afford to Mankind very beneficial, as Sheep for their Wooll, and Cows for their Milk, which have been so valued by some *Eastern Nations*, that they have provided Laws against the Killing of them, though in reference to other Creatures they have been as Barbarous as their Neighbours; also the Horse and several kinds of Birds, that give their Service for the Use and Benefit of Man; likewise all delicate Flowers of various and delightful Colours, and fragrant Smells, streight, tall, smooth, clean Trees, open Plains and Meadows, also the Unity of the Elements, as clean, serene Air, &c. do issue from the Divine Fountain, from whom all Virtue and Goodness flows; and according as each Thing or Creature is more or less Dignified with this Blessed Principle, so they become better or worse, useful, or the contrary. All Creatures stand in the Eternal Law, and act according to their first Composition, and as the Forms, Principles and Qualities were seated in the first Creation, so they stand fixed in all for ever, except in Man, who has power by the freedom of his Will, and the Faculty of distinguishing between Good and Evil, of Changing, Encreasing or Decreasing, Principles, Forms and Qualities, where the Principle of Light and Wisdom is weak and glimmering in the Birth, he can by due Management and Cultivation, augment and strengthen it: Man is so wonderfully made and endued with such mighty Gifts, as excel the highest Attainments of all the Creatures, so that if the Eye of his Mind be open, and his Will kindled in the Divine Magia, his Soul has power to meliorate, encrease and unite all the Forms and Qualities of his Composition into the blessed Harmony, then all Works of Oppression, Violence and Malignity cease, all Controversies and Disputes in Religion submit and yield themselves Prisoners to his Judgment, which is able now to discern the difference between Right and Wrong, Truth and Falsehood; then the Kingdom of Christ, or the Divine Fountain, commences its Reign with the Practise of all the Holy Virtues, acknowledging God's good Hand of Providence in all his Dispensations, Justice to himself and others, Temperance in Diet, Humility, Charity, Mercy, Self-denial, and in short, the whole Circle of Moral and
Divine

Divine Accomplishments, which that you may be truly sensible of, and fully endued with, is the constant and hearty desire of

Your Affectionate Friend,
T. T.

LETTER XVIII. Of CLEANNES.

S I R,

I Have received yours of the 26th of *August*, and must acquaint you, that I have several times and in several Writings, given a full Account of the substance of your Question, yet when I consider the importunity of your desires, I have prevailed upon myself to say something more to the Point in hand, withal considering how difficult it is, for Mankind to be perswaded of the truth of those things which they have not been sufficiently accustomed to examine and enquire into; they are indeed Truths of unconceivable importance, to all whose Eyes shall be enlightened to understand the Mysteries of Nature; Cleanness in Foods being a thing of greater moment and value than the World usually imagins; for they are the very Being, Substance, and as it were, the Original of the Microcosm Man, and in them are contained all the true Properties of him, having a Simile in all Particulars, with the Qualities, Principles and Fountain-Spirits, and being taken into our Bodies, they are separated in our Stomachs, by the curious and cunning Chymistry of Nature, whereby they afford Support and Nourishment. This wonderful Elaboration, Digestion and Separation, by refining, purging and cleansing the Spirituous Virtues of our Food, advances them to a higher pitch and degree, from whence Imaginations, Inclinations, Dispositions, Complexions, Words and Works have their Birth.

Every thing in this Visible World doth contain the Nature and Qualities of the two Grand Fountains of Good and Evil; in their very Original, they are endued with an Influential Vertue or Vice, according as each Form stands nearest to Unity or Discord, as is apparent in their Forms, Shapes and Signatures, &c. Now when things come to be eaten, drunk, or joined to any other body, then every particular Quality, Virtue or Vice is stirred up and awakened, by a certain Secret Sympathy or Antipathy, for

the Original of all Motions doth proceed from the joining of contrary Qualities, Principles and Powers.

Now if this be not thoroughly understood and distinguished, no Man will be able to make a proper and advantageous choise in Food or any other thing: The want of this Key is the back Door or Inlet of Darknes, Ignorance, and all the Evils attending Mankind: From this Ground arise all our inordinate desires and longing after unclean and unequal Meats and Drinks; for all Imaginations or Appetites are clean or unclean, equal or unequal, according to the degrees of Concord or Discord in each Person's Complexion.

Nothing doth more demonstrate the Depravation of Mankind, the depth of Darknes and Error, into which he hath ingulphed himself, than a voracious desire after unclean Food, especially such as cannot be procured without Violence and Injustice, in destroying the Unity of God's Creatures, who bear the Image of their Creator in a great measure as well as our selves. This distempered Appetite of Man, in coveting unclean Foods, had never exerted its bloody Effects, if Man had not been first Polluted in himself, for no Commands of Violence, Inequality and Uncleanneſs can spring from Equality, Simplicity and Concord: Desires have always proportionable Nature and Conformity with that Power, from whence they are derived.

If this Ground of true Wisdom and Philosophy were rightly apprehended and believed, how cautious and careful should we be in the choice of our Meats and Drinks? What wonderful satisfaction and pleasure should we take in using clean and innocent Foods? and how mightily would Concord, Simplicity and Unity be generated and advanced?

Now, if Man were not sunk down to the lowest degree of Depravation, he would not only separate himself from the grosser Uncleanneſs and Impurities in Eating Flesh, but also from the Fruits of the Animals too, though it must be confess'd they are abundantly preferable to Flesh; nevertheless they do carry with them, and contain all the true Natures and Properties of the Stock or Creature from whence they proceed: However, seeing they are the Fruits they can spare Mankind, with no great damage to themselves, without any manifest Pain, Trouble, Injury or Oppression, may be Eaten with less Harm and Prejudice than the other; yet this is to be remembred, that the too frequent use of Butter, Eggs, Milk, Cheese, &c. do insensibly awaken and beget Bestial Inclinations and Dispositions: No Man can pretend to avoid the natural Effects of God's Eternal Law: No Armor is proof against the Influential Powers, even of the least of Nature's Works; for which reason it is highly necessary, that Man should distinguish the Intrinsical Virtues

and Vices of things, (*viz.*) to obtain a true knowledge of their Natures, Complexions and Operations; for he that has gained the Blessed sight of whatsoever he looks on out of himself, the same shall he find in himself, in all its qualifications, so that there is a Sympathetical Concatination of all things. By virtue of this Divine Light and Understanding Mankind is rendred capable of discerning and applying all things that tend to the advancement of the Heavenly Kingdom of Unity, whereby the Virgin Birth is obtained. Let this serve to whet your Appetite after the improvement of Wisdom and Knowledge, and remain a Memorial of the unfeigned friendship of

Your Humble Servant,

T. T.

LETTER XIX.

Of Flesh-BROTHS.

S I R,

I Have received yours, wherein you desire my judgment of *Flesh-Broths or Pottages, their Nature, Operation and Nourishment; and likewise Pottages and Gruels made of Vegetables, as Fruits and Herbs without Flesh, and which of the two doth afford the best, sweetest, cleanest and healthiest Aliment to the Body and Mind: This Question we have answered in several of our Writings, nevertheless, shall endeavour to gratifie your curious Philosophical Mind and longing desire after Wisdom. And first, shall give you an account of Pottages made with Flesh, and of the Fat, Gravy and Blood of Animals.*

The flesh of all Animals and Beasts is gross, succulent, and full freighted with many impurities and uncleannesses, as we have demonstrated in our Book, Entituled *The Way to Health, &c.* And to say nothing of the Bestial and revengeful passion of their Mind, which after Deaths painful Stroke centers in the Blood and Spirits, and those violent incroaching Spirits do never fail to incorporate with their Similies in the Eaters, it being the natural Law of God and the way of Nature, which no Art can prevent.

For as Man is the compleat Image and Likeness of all things, Creatures and Powers; on the other side, all Created Powers are an Epitome and likeness of Man, so that in one Degree or another, Man answers to all things, and all things to him; and as all Meats and Drinks are made and compounded both of Body and Spirits, even as Man, so from our Foods our Bodies and Spi-

rits are continued, made and sustained, all according to the goodness, badness, cleanness or uncleanness of our Meats and Drinks; for from the body of the said Foods, Mans Body always is Created and made, and from the Spirits, Mans Spirits are from time to time generated and supported, and so Nature still goes on; for from the Spirits are made and do proceed Inclinations, Dispositions, Words and Works, and they better or worse, clean or unclean, according as the Meats and Drinks, and their respective Natures and Originals are.

Qualities always maintain and generate their like; for the Children cannot but partake and be endued with the Principles, Forms and Dispositions of the Father that begot them, and from whence they proceeded; and though they may alter as to the degrees, some stronger, some weaker, yet are they the compleat Image of the Father, which is the eternal and unalterable Law of our great Creator.

So that there is nothing more clear and manifest, than that all Meats and Drinks are endued with an influential Vertue and Power, to generate, strengthen and maintain their own form and quality, having in their own Bosom a Key to open all the secret Doors and Cabinets of Nature, and there to incorporate, joya, and reinforce all such forms, principles and powers, as are most agreeable to themselves.

So that it is the highest degree of Blindness, Ignorance and Depravation, for Man to imagine and think that there is little or no difference in the Nature and Operation of Meats and Drinks, and that one thing is as good as another; which deplorable and miserable Estate and Condition of Mankind, is much to be lamented and highly pityed; for so long as this Blindness and deepest Stupidity overwhelms People, there can be no inclination to true Vertue, Innocency and Regeneration, (*viz.*) to be made better, for all things both in Body and Spirit are better or worse, vitious or vertuous, according to the materials of which they are made and compounded.

To this all Men agree, that a clean thing cannot be generated or proceed from an unclean, nor a strong thing from a weak: This is generally understood by every Man in his own Science, Art, Trade and Employment; and in particular, this is wonderfully demonstrative in Husbandry, Painting and Manuring the Earth.

Yet this great and valuable Truth is not understood, nor at all regarded in the Cultivation and Manuring their own Earth, (*viz.*) their Bodies, Souls and Spirits: What a strange and unheard of Paradox is it, that he who pretends to have Skill and Judgment, and to manage and govern the World and all things therein,

therein, should be so ignorant, and know so little of himself or of the powers and principles of his own Composition ?

Will not the Husbandman tell you that such and such Land or Earth will bring forth and bear such and such Grains, Seeds, Herbs, Trees and Fruits, better than others ? And will not the Lime-makers and such as are Skill'd in Mortar and Building, tell you that strong Lime cannot be made of Chalk, and that a strong thing cannot proceed and be made of a weak one ; but strong binding Lime must have a strong, firm Original, that is, hard strong Stones, wherein the Sal Nitril qualities of *Saturn* and *Mars*, or the original Forms are powerful ? And will not the Husbandman tell you, that if you will have your Cattel or Horses endued with the greatest strength and agility, then you must give them the finest and cleanest Foods, and such as by the Sun and Elements are purged from their gross flatulent juices ; for in such Foods the Spirits are clean, free, prompt and ready, not being overwhelmed and drowned in gross matter ; and of all such, Corn hath the first place ?

And will not Drivers and Keepers of Horses tell you, that dry, clean Foods will enable them to go through more Labour, without damage and hurt than Grass ? And do not Butchers and Tallow-Chandlers agree, that Cattel fed with Corn and Hay, their Flesh will take Salt better and keep longer ; and the Candles made of such Fat, will not only burn best, but also endure longer, and are harder and more firm ?

The like is to be understood in all other things, every particular Species carries along, even through all things, its original Seeds, both of virtue and vice, strength and weakness, always ending their Children or Off-spring with their own original qualifications ; so constant, so true are the ways and methods of Gods Law in Nature, and who dares deny these Grand Truths ?

Now my Friend, if you understand and distinguish what here we have hinted at, then you will easily make a judgment between Flesh-Pottages and those made of Herbs, Fruits and Grains : However, for your satisfaction I shall give you a more particular account of them.

Flesh-Broths or Pottages are various, better or worse, according to the sorts they are made of, and the season of the Year, and the Food the Creature is fed with ; which our Writings give a particular account of, as touching that : Therefore I shall not enlarge.

The Fat, Blood, Gravy, or Juices of all Beasts are exceedingly crude, full of gross matter and dull, heavy, purblind Spirits, with contaminated dolorous Species ; and when it comes into Boiling Water, the Water immediately penetrates the whole substance, and naturally draws forth and imbibes all the flatulent
gross

gross juices and bloody matter, and as it were incorporates it into its self, so that it becomes one Body, and the less water such flesh is Boiled in, the more impure, gross and fulsome the Pottage is; the more water the better it is, both for the Flesh and Pottage too: Now this cleansing liquid Element, doth by an innate disposition, purge, cleanse and draw forth, as is said before, all the frothy, slimy evil juices of the flesh, and leaves it more clean, and the Broth is thereby endued with all the malignant qualities; and the more such Pottages are Boiled, the worse and more stagnated, gross and heavy they become; for Fats cannot be altered, changed or purged from their original impurities, as Vegetables can. The Oily Sal Nitral qualities are so knit together, that there is no art can alter or change their forms, or purge them from their grossness.

Besides, Fats or Oils will not admit of Boiling, for the longer they are Boiled, the stronger, grosser and heavier they become, as the Tallow-Chandlers and Melters of Fat observe; and therefore they Boil it as little as possible, but run it off as it melts and rises in the Copper; and that which rises up first is the cleanest and finest, and the Candles made thereof are better, and Sold for more than the other that comes up last; and for this cause they Boil as little as they can, only as much as will dissolve the matter; for if they should not try and separate the watry, crude, grosser parts, the Candles would not burn clear, and the Light would not only be dim, but they would run and sputter.

And if you would be farther satisfied what virtues and vices Flesh-Pottages do contain, then look into the bottom of Tallow-Chandlers Melting Coppers, and take notice of the black contaminated sulphurous substance called Greaves, which many buy to give their Dogs; with the very same all your Fats and Flesh you eat, is as plentifully furnished as the Tallow, and some of it much more; for Candles for the most part are made of the cleanest of the Fat, (*viz.*) that which is called Suet, great quantities thereof being eaten in Pudding.

Now there are several parts of the Creature, where the flesh is much more unclean and foul than Tallow or Suet, as the Neck, Sticking-piece, and the Head, that contains great quantities of black Blood and glandulous Matter, which many People make Pottages of; such Broth doth never fail of conveying all those stinking, bloody, voracious, unclean qualifications to the Eaters, which generates Nourishment of a heavy, slow, dull, melancholly nature and operation; the Spirits proceeding therefrom are impure, glimmering, morose and churlish; the Complexion and all the Inclinations and Dispositions are followed and endued with a proportionable Nature.

Also all Pottages made of Flesh are the very Channel, Sink, and Common-shoar, that dreans and draws forth, or attracts all the unclean dregs, or bloody stinking matter which the flesh is endued with or subjected to: For this cause, all Flesh-Pottages do prove unhealthy to all People, but more especially to the Sick; and therefore the *Eastern* Physicians forbid the Diseased all Flesh-Broths or Pottages, and eating of Flesh.

And it is not to be doubted, but in all places where most of Peoples Food is Flesh, that the Diseases for the most part take their birth from their gross unclean juices; so that there can be no greater evil than to eat those fulsom dregs and lumpish Pottages, which cannot but by simile increase and encourage the Disease, by augmenting the offending matter; and all this is done for want of understanding and distinguishing the Principles, Fountain-spirits, cleanness and uncleanness of things, and their respective Operations, both in the Macrocosm and Microcosm, and the concatenation of things, how every thing works and joins forces with its likeness, which is the highest joy and satisfaction of all Beings.

Nor can any Man make an happy choise of things, till he can distinguish betwixt the intrinsick and extrinsick vertues and vices of our selves and all other things; and no sooner is the Divine Eye opened, but immediately Man sees that Meats and Drinks are the very substance of our Bodies, Souls and Spirits, and that all the Dispositions spring from thence.

Now on the other side, there are a great number of clean Pottages made of Grains, Seeds, Fruits and Herbs, which are all noble and fragrant, (*viz.*) Water-gruel, Rice, Conju, Wheat, Chocolate, and various sorts of Caudles, made of Wine, Ale, Beer, Cyder, Oatmeal and Sugar; likewise divers Spoon-meats, made of Milk and Water, and such as these may have Butter mixed with them, (*viz.*) Gruels and Paps, which is many degrees finer than the Fat of flesh, not only as it is the noblest Fruit the Creature affords to Mankind without any manifest pain, violence or oppression to them; but it is also far cleaner than other Fat, and will endure and keep longer, and will likewise bear more Boiling than other Fats, that is, such as we Eat and make Caudles of.

The Sal Nitral Vertues or oily Body in Vegetables, is not only more clean, sweet and fragrant, but much easier separated in the Stomach, and doth administer both dry and moist Nutriment in a clean and easie Method, begetting their Similies; and doth with the highest diligence withstand all the encroaching Powers or Humors; for such as is the Food, such is the Body, Soul and Spirits, Cleanness and Equality begets Children like themselves: And the more simple and equal your Meats and Drinks are, the more

more equal are your Humors; also the calmer and purer is your Blood, which is the Source whence the Spirits are Generated, and from the Spirits, as we said before, arises Dispositions, Imaginations, Inclinations, Words and Works, both equal or unequal, according to the foundation or first matter.

This being granted, what great care ought Mankind to have in all the methods of Life, for Meats and Drinks being the radix of all Nourishment both dry and moist, are by the curious Art and Chymistry of Nature, higher graduated; from whence all the nobler faculties take their Birth, wherefore we urge the grand necessity of Prudence in the choice of our Foods, because hence are the Generation of all Essences, Forms, Dispositions and Temperaments, and thence the Seed in Man doth arise, proceed and take its Birth and Generation: And this Seed contains the true Nature and Properties of the whole, and so becomes a compleat Image and Epitome of all Forms and Powers; and as the Qualitys, Forms and Powers are in the Father either equal or unequal, so they are in the Seed, and as they are in the Seed so they are in the Son

For this cause, Unclean and Bestial, Bloody, Gored Foods, and such as are procured by violence, do contaminate and sully the very Original of Man; so that the unclean, violent, evil Essences are conveyed from Generation to Generation, and therefore it is no wonder Mankind grows worse and more violent and unclean in his Imaginations, Words and Works; for every Tree bears Fruits according to its Qualifications and Original Principles. If Man would be so wise to stand still and give himself the leisure to consider these things, then might he see into his own Essences and Qualitys, and how every particular thing is supported by its Simile, and that from hence springs such direful inclinations after these Bloody, Bestial Meats and Foods: Must it not be from the insulting Powers and divided Forms and Qualitys and proportionable Essences in the Central Powers; for every Inclination and Desire doth proceed and arise from some Central Quality that wants Food to support it, and according to the nature and quality of the Essences, such a Mouth it hath, and such Food it calls for.

Now if Men did in the least see into the Mysteries of themselves, and understood any thing of this, we should not need Arguments to convince them of the truth of what we have in several of our Writings endeavoured to make them sensible of, (*viz.*) their deplorable State and Condition.

YOURS,

T. T.
L. E. T.

LETTER XX.

Of the Right and Left Hands.

S I R,

I Have yours, and also considered your Question, (*viz.*) for what cause and reason Mankind in most Nations do teach their Off-spring not only to distinguish their Hands by the terms of Right and Left; but all Parents, as Fathers, Mothers, Nurses and Tutors, do industriously accustom and teach them to use on all occasions one Hand more than the other; that is the Right Hand, which is a true Sign and Manifestation of mans Depravity, and that he hath lost his way, acting in the Dark, without any true consideration, sight, or from Principles, as we have more largely treated and shewed in our Writings.

For Nature nor Gods Law knows nothing of neither Right nor Left, but they are words or terms, by which the Antients distinguished good and evil Principles, and not the Hands or Members of the Body, as in the Cases of the *Ninivites*; where it is said, there were so many Thousands that did not know nor distinguish their Right Hands from their Left, that is, good from evil; which to do is the greatest Blessing and highest degree of Illumination, whatever some dull Souls may imagine to the contrary.

Now man is the only visible Creature that doth contain the true nature and property, both of the visible and invisible World, as being a compleat Image of God and of Nature, being most wonderfully made; and in him is contained all Mysteries, both of Time and Eternity: And so much as any Man doth truly know of himself, and to that degree as he doth distinguish the Principle, and in Words, Powers and Operations of his own Composition, so far he is capable to penetrate into, and know of all Created Beings; so that it is most clear and true that Man is compleat in all the Spiritual and Corporal Powers, Principles and Properties; there being nothing wanting to compleat Mans external and internal Happiness and Union, but true Wisdom, Sight and Understanding, and to distinguish the use of the powers and principles he himself contains, that is, to understand the right from the wrong, the evil from the good, and how to compose, unite and bring the great and most wonderful variety of his Nature into Unity or an equal Temperature; this being wanting, all his Actions and Methods of Life are done by chance, or rather left-handedly; that is, from evil principles, dulness, and horrid Stupidity, all the properties and qualifications of Mans Mind and the Members of his Body, are equally useful when known;

known; and the Harmony neither of the one nor of the other, cannot be made up or compleated if any property of the Mind or Member of the Body be wanting or defaced, but all goes on in a right line or method; are known, distinguished and practised, there being as is said before, no Left-hand in Gods Law: This Hand comes in at the Door of Ignorance, where the Union of the parts are broken and divided, where each Form, Quality, Inclination and Disposition becomes self-ful, and sets up for Mastery, which is the principle of the Mind and Spiritual Powers, and also in the Members of the Body is rightly called the Left Hand, as taking its Birth from Selfishness or evil Principles, being by Men so understood, as when any Man does a thing badly, that is termed Left-handedly; and when a Man meets with Misfortunes in his Business, such a one will be ready to say, *That he got over the Left Shoulder*, and this word is seldom used, but when any thing is done irregular, or when Losses and Misfortunes happen; and if Man had not lost the Knowledge of God, himself, and of the Law of Nature, the Operation of the Left Hand would not have had any Being in him, but his Mind and Intellectual Powers being divided or stray'd from their Union or Harmony, then they become Left-handed, that is, all the Outgoings, Inclinations and Actions, both of the Mind and Members of the Body, have their Operations and Power of Action from Inequality, that is, from the Influences of the Evil Genius or Left Hand.

And as Mankind is fallen into the highest degree of Ignorance and Blindness in the Principles of his Mind and Understanding, from whence the Power of all Actions in the Members, proceed or take their Birth, which is the Original Foundation, not only of this Error in the Use of the Hands, but likewise of all the other Members of the Body, for where the Eye of the Mind is put out, and where Ignorance possesseth, there is no end of Error and Misfortune, which can never be regulated, till Men distinguish in themselves the Right Hand way from the Left, that is Evil from Good, Right from the Wrong, Union from Disunion, Discord from Concord, and Equality from Inequality, for from the Left Hand proceeds all disastrous and extream Operations and Methods, both in the Mind and Members of the Body: Nothing is done well that is done left-handedly, that is from Ignorance and Blindness. Is it not wonderfully strange, and as it were miraculous too, that in so many hundred Ages as have passed, that Mankind should not know the right and proper Use of their principal Members of the Body, by whose Actions the Life is preserved? but when any Man is endued with a distinguishing Mind, and doth thereby penetrate into the gross Ignorance and Degeneration of Mens Minds and Intellects, then

it will appear to be no wonder that Mankind does know no better; for if the Mind be Dark and Ignorant, all the Commands and Directions do issue forth and proceed in proportion; for all Conduct, both good and evil do proceed from within, and therefore such as the Mind is, suitable are the Actions and Methods of Life: The Virtue and Vice of every Tree is discovered by its Fruit. In a word, If your Understanding and Mind be left-handed, all the Actions and Motions of your Members are in proportion; and as the degrees of Wisdom or Ignorance, all proceeds accordingly, and Mankind may assure himself, that he is not more mistaken in any one thing than in this, (*viz.*) To give such unnatural and almost monstrous Directions to his Off-spring or Children, from one Generation to another, to deny them the proper and true Use of their principal Members the Hands, from whose Use proceeds most or all the principal Actions and Curiosities that Support not only the Life, but Pleasure and Beauty too. This selfish Ignorance of Teaching and Whipping Children, principally to the Use of that which they are pleased to call the Right Hand, doth at the same time disable the other Hand, wrongfully called, or rather nick-named the Left, so that it doth not only dwindle and become weak, but as it were useless, in comparison what it would be if it were equally used with the other, for each Member doth grow strong or weak, more or less useful, as they are Exercised in Action, which is the Root of Strength and Agility, for Nature is never forgetful of Supporting and Supplying her Children with what is needful and proper for their Preservation; and this is evident in all her Operations and Methods: Are not all sorts of Cattel and Creatures, that are used and accustomed to moderate Labour, do not they grow strong and fit for the Labour or Exercise that they are put to? as Horses, is not their Strength increased in general through their whole Bodies? and also in particular Members, if any one part be put to bear more Labour or Hardship than another, doth not that Member or Part, if not too much oppress'd, grow in some proportion strong, and thereby the abler to bear it? The like is to be understood in all the Parts and Members of a Man; he that uses any Labour, wherein the Back is chiefly concerned in the performance thereof, that Part grows thereby stronger than otherwise it would; and he that uses to Digge, as Gardeners, Brick-makers, and the like, are not their Legs and Arms much stronger than other Mens? and that Leg or Arm that is most used, or that the Labour lyes hardest on, (provided it be not too great) that grows strongest, and the other seems to dwindle, and becomes weak or impotent.

Now one Member, Arm, Hand or Leg is not made more strong or apt for the doing and performing any kind of Labour,

Art or Science than the other, but it is only Use and Custom that makes all that, for each Part or Member of Man's Body doth contain and is endued with the true Nature, Properties and Humors of the whole, and is thereby rendred capable when Afflicted or Oppressed with Labour, to send for Aid, and extract Virtue and Power from all the adjacent Members and Parts of the whole Body, and according to the nature of the Labour or Employment, Strength is by this means Communicated. Every particular Thing or created Being is an Image and Likeness of the whole, with only this difference, the Qualities and Principles are in one thing strong, and in another weak, following each other in degrees, which is the Original of that wonderful and amazing variety of Complexions, the Members of the Body are like the various Seeds Sowed in the Earth, each being compleat, that is endued with the nature of the whole, only the four Grand Qualities differ in their degrees of Strength, Weakness and Government, so that every Seed is thereby made capable to attract Virtue, and a suitable Juice or Nourishment, to strengthen and support its self against all unequal Operations and fierce Invasions of the Elements.

This secret or mystical Method the most wonderful Creator hath centrally given to all created Beings, according to the degrees and nature of each Thing or Creature; for this cause the unequal Use of the Members, be it in what kind it will, proves detrimental to the Body in general; but more especially to particular Parts, for that Part or Member that is most used doth become strong, by drawing Virtue and Strength from its neighbouring Part or Partner, and so render one Part more useful, and the other less, which is nothing else but an addition of Inequality, which takes its Original Birth from Ignorance and the Inequality of the Mind and Intellects, which doth mightily hurt Mankind, rendring him much more unapt in his Trade or Employment, the Arms and Hands being the chief and principal Members that are employed in most or all Arts, Trades and Employments: How awkward is it for Ship-carpenters or others of that Trade, to perform any part of their Work with the Left Hand, though it lies never so fair for that Hand, and as contrary to the Right, so that not having an equal Use of the one as well as the other, Men are put to a Shift, and are not only longer about it, but perplexed too, so that most or all Men are as it were Fetter'd, by being accustomed to improper and unnatural Methods, for nothing can make a Man's Business so easy and familiar as the equal Use of their Hands and Arms, they being the head Springs and principal Engins in all or most Business, Trades and Employments whatsoever: Why is our Left Hand, as we use it, more weak and unskilful in the performance of every

Action than the Right, it is for no other reason than that it hath not been used properly, or rather rightly, God and his Hand-maid Nature have endued them with a like or proportionable Strength and Parts, there being no difference but what the Mother and Nurse have made, whose whole Business is to make one Lane and the other Strong, so that the Right may be thereby capable to do and perform the Business of both, which Method doth diametrically oppose not only Nature, but render half our Members useless and of little value; and as Children are equally capable of learning and speaking of one Tongue or Language as well and readily as another, by hearing it spoke, even so they are in the Use of their Hands, both in Writing and all other Arts and Employments.

The Errors that arise from this and other ill Managements are almost beyond number, for as is said before, the too much use of one Hand or Member, and the too little of another, doth powerfully strengthen the one and weaken the other; for as is mentioned before, that which is most used doth attract Strength, and draw Vertue from the whole, but more especially from its Partner or Brother Member; by which many young People, especially of the Female Sex, grow Deformed; whereas if they did use their Members equally, such things for the most part would be prevented, more especially if the other Methods taught in our Books were observed.

What an unthinking, untoward, unknowing, unskilful, unmindful, unregenerate, unfaithful Creature Man is become, as blind and dark as Hell, much to be Pitied, knowing little or nothing of those Principles he is compounded of or operated by, neither of his Body nor Mind, though he do continually communicate with both; but what can be said? or who is able to mend this dark Age so long as Ignorance, Blindness, Self-hood, Pride, Vain-glory, Covetousness, Envy, Fierceness, Violence, Tradition and Customs govern Mankind? Nothing better can be expected. Sir, This being what offers from

Your ready Friend to command,

T. T.

LET



LETTER XXI.

Of CORPULENCY.

S I R,

I Have yours of September the 20th 1696, and take notice that you are troubled with, and subject to, Corpulency or Fatness, and other Concomitant Diseases; and that you would have a proper Medicine to give you some Relief and Ease: You likewise say you have had the Advice of the most Learned in your parts, and that all Prescriptions and Medicines have proved ineffectual, and that your Disease encreaseth upon you; I have no inclination to be dabbling with your Purse, but shall give you a plain, wholsom method of Life, in Meats, Drinks and Exercises, which if you observe, will with the Blessing of God, make your Life tolerable, if not wholly Cure you.

NO Fatness can be Cured, except such Persons do withdraw the Fuel, and forbear such things both in Meats, Drinks and Exercises that maintain and support it, being a Disease that seldom goes alone, but is attended with a black train of other evils; their natural heat is seldom potent enough to support and digest their Foods; besides, the Liquor or Menstruum of the Stomach is rarely free from Crudities, so that great part of their Foods and Drinks are turned into gross, impure Juices, which for want of warm brisk and lively Spirits and thin Blood, great store of Flegmy Fat is generated in all the Members, and likewise in the Vessels and Passages, so that the whole Body becomes glewy, and as it were stagnated, which prevents the thin Juices and Humors from their free passage and circulation, for all the inwardmost or central parts of Mans Body are like Sponges or fine Strainers, by which the fine Humors or Spirituous Vertues of our Food and Drink pass and repass, which is called a free circulation of all the Juices that serve for Nourishment, for there are no large Pipes or Currents for conveyance of Nutriment, as some do imagine, but all the parts are like Glass, that lets in the Light, by reason of its transparency: The like is to be understood of the passing, repassing and circulation of the Nutritional Humors, Juices, Blood and Spirits through the whole Body, the Bladder being as it were the Sink or Bag to receive all the thin Juices or Urine which a natural motion and secret attraction Drains, (*viz.*) the Superfluous or Excrementitious moisture from all parts of the Body, and notwithstanding the great quantities that fall into this Bag or Sink; there is no Pipe, Vessel, or any thing like it, that conveys or carries

ties this Liquor or Urine, but all is done in a Mystical or Wonderful Method, (*viz.*) by the attractive Power of that part, as being its Disposition and Office to draw the thin moisture from all parts of the Body, and the Bladder being Spungious the Urine penetrates through all parts of it, as by way of Pores, much like Sweat that is occasioned by Labour, and many other ways, which by motion and agitation of the Natural heat do easily penetrate through all the parts, and such as Sweat much do make so much the less Urine, provided the Liquors taken into the Body be in proportion.

The like is to be understood of most of the conveyance of all Humors and Juices from one Member or part of the Body to another; so that whensoever any Member or other part becomes as it were fixed, and the porosity of any of them be stopt, that the fine thin Juices, Blood and Spirits, cannot penetrate or freely repass, then presently is felt a pain or some disorder, and if the Obstruction be much, then that Member or part swells and is full of pain, or the Distemper called the Dead Palsie falls on that part or Member, but more often this sort of Obstruction proves the Gout; for the Airy, Windy quality in the Body which does continually penetrate, and with a quick and powerful circulation run through the whole, as being the central Life of the Blood, which if wounded, penn'd up, or its circular swift motion any way hindred or obstructed, then great pain or swelling attends that Member: The Obstructions of this thin, light, airy Spirit or Quality in the Body, is the Original of a great number of cruel Diseases.

And it is farther to be understood, that all salt, strong, hard, gross Foods that generate thick or tough Juices, thick Blood and impure Spirits, do mightily stop the glassy transparent or porous Vessels, which do not only occasion gross Flatulent Humors, and Crude Juices to lodge in several remote Members and parts, but penns up and stops the circulation of this Airy quality, from whence springs the Gout and all other evil, windy and gross Distempers, which rarely any Medicine Cures.

Likewise it is to be noted, that the Diseases arising from those evil Obstructions, are various, and of as different Kinds and Natures as Complexions and Constitutions are; in one it gives the Gout, in another the Stone and Gravel, in another a gross Plegmatick Humor and Fatness, all according to the Original Humors in each Man.

Also these Obstructions do in many People occasion Fumes and Vapours to fly into the Head, and to perplex other parts of the Body; likewise some others there be, that from the ill Habits of their Constitutions, even from their Birth, as it were born with Obstructed Natures, which they derive from their

Parents ill Habits, Obstructed Natures and Ill Livings; for no Man of Understanding doubts but that the Seed is a compleat Image of, and doth contain the true Nature and Properties of Man, so the Seed becomes better or worse, all according to the good or ill Habits, Temperance or Intemperance, Order or Disorder of the Parents, so that Wisdom, Understanding, Temperance and Order, are not only the Spring-head of Blessings to Mankind, but likewise to all their Children and Posterity; which is of great moment, and ought to be considered by all People that pretend to fear God and keep his Laws.

Now the Original of those hard tough Humors and mortiferous Diseases, take their Birth from the Disorders, Intemperances, Gross, Heavy, Unclean Foods and Strong Drinks, for such as the Spirits and Juices of each thing ate, such Humors, such Blood, such Spirits, such Flesh, such Dispositions, such Inclinations, such Words and Works they Generate and Maintain, together with the Airs they live in and Employments and Exercises they follow: Therefore such as have a mind and would be Healthy, Cured, or lessen the Distempers that have already invaded them, must observe an orderly, regular Diet, and the nature of the Food they eat, whether gross, clean or unclean, simple, innocent; and the like as to their Employments and Airs, or else none can obtain their lost Health, or make their Lives in any degree easie, for every thing tends to its Original, and never fails to exert its own power on all occasions and considerations, with that which hath the nearest affinity to it.

Now if the truth of what we have said be considered, understood and distinguished, then such a one will know that Temperance, Order and Cleanness are the Spring-head of all Virtues, and as it were, under God, the Original not only of Health but of every good Work and Action; so great, so powerful, and so wonderful are the Laws of God and the innocent Methods of Nature, they Crown their Observers with the Blessings of Time and Eternity.

I do not doubt, but when you have well considered of what I have already said as to your Distemper, and what I shall say, but that you will incline to observe the Methods I shall propose for the Cure of your ill Habit of Body, and the Diseases attending you: Now the Meats and Foods that are most suitable for the preventing your Fatness and other Evils, are, all such as are clean in their own Nature, having no manifest quality too highly exalted; for every sort of Food that is unequal, doth increase your Maladie, and leave a Wound behind it.

You may eat, and probably with some success too, Bread, Butter, Cheese, Herbs, Roots, Fruits, Gruels, Chocolate, Paps, Milk-pottage, and various sorts of other clean, innocent Foods;

but it will be better for you not to spread your Table too large, but confine your self to a less compass, (*viz.*) to Bread, Butter and Cheese, Water-Gruel and Flour-Pap, only with Salt and no Butter in it, and let this be your Method, (*viz.*) in the morning a Pint of thin Water-Gruel, with a small piece of good well Baked Bread a little toasted, bite your Bread and sup your Gruel; the like when you eat Pap, always drinking a quarter of a Pint of Water after it presently, and forget not before or after you eat your Gruel, to take a walk of a Mile or two in the most clean, airy place you can, or by running Rivers side; for all Airs are much finer by running Waters than else where, for by the curious, moist, thin, Spirituous Vapours that such Rivers do send or breathe forth, incorporating or mixing with the common Air, it both becomes rarified, and thereby is made more transparent, thin and Spirituous, so that it easily penetrates into the very center of all parts of the Body, opening all the passages, and moving Obstructions, causing the Circulations of all the Humors, Blood and Spirits to pass more freely; if this were not so, People that walk by such Rivers sides and others that work on it, would not have such pressing, sharp Appetites, even far greater than those that are exercised on the higher Grounds; but if any Man Swim or go into such Rivers to wash themselves, or do any other thing of that nature, it will sharpen and increase the Appetite to a higher degree.

Now this comes to pass by the fineness of such Airs, and the thin Spirituous Virtues that penetrate to the Body on all sides, which are sucked in by the Pores, giving a certain recruit to all the natural Spirits in the Body.

It is likewise to be noted, that such as travel or work in Windy, Rainy Weather, do thereby obtain a sharper and a stronger Appetite than by the like Exercises in dry Seasons, and such a one will not so often want supplies of Drink, because such seasons and places do afford them a much finer moisture, and more agreeable to Nature: You may take your walk before or after you have eaten your Gruel and Bread, then Fast till Dinner, about one or two of the Clock eat a small Salad raw, made of Parsley, Spinage, Sorrell, and a few Onions with them, and eat them with a little Salt and Vinegar, no Oil, but with Bread and Butter, or Cheese, and sometimes only with Bread; drink with them fresh small Ale or good Water, the last being Superior to the first; then fast till Supper, and about Seven of the Clock eat a Pint of Water-Gruel or Pap, with a little piece of Bread toasted, and once or twice a week take a walk of 5, 6, 7, 8 or 10 Miles, or more, as you shall find your self able, and as you grow stronger, increase your walks, to 20, 30 or 40 Miles.

And you must always go till you be weary, but not till you be

Faint, for Nature will not encrease her strength if you do not in a moderate degree exert her Faculties and put her to a little Hardship; for it is an undeniable rule, and it always holds true, that Nature endeavours to strengthen and arm herself against all Affronts and invading Powers; for this cause, the more you Labour the more you may, and the easier it becomes to you, which most attribute to Custom, which is true in a Sense; but give me leave to tell you, so soon as you put your self to any unusual Exercise or Labour, Nature useth all her endeavours and powers not only to withstand such Labours, but to overcome them, that she may be a Conqueror with ease; and therefore if any particular Member be more used in this Trade or other Employment, whether it be a Leg or an Arm, that Member or part in a little time grows more potent and strong than the other; and for this cause, after Tradesmen have done their common days Work, most of them can walk and exercise themselves in many other things with delight, and not feel half the dulness and weariness as they did at their Customary Employments or Labours, which had worn out or dull'd the natural Spirits that supported those parts most employed, and did undergo the greatest part of the labour of that Employment or Trade.

But all this while, other Members and parts of the Body that were not so intent or employed in the said Labour, remained as it were fresh, lively and full of Spirits, so that when such a one comes to another sort of Exercise or Labour, wherein those Members or parts were not so much concerned, as is said before, then they do readily lend their Aid and Assistance, by which a Man does exercise himself in another Employment for some time, with ease and delight, notwithstanding he was weary at his usual Trade or Employment.

The principal cause and reason of this is, every part of the Body hath its particular Offices, and the natural Spirits that support and supply it with strength and vigour, which lyes as it were still, and doth not exert its strength nor powers till that part or Member comes to be employed.

This being the original Cause, that a Man after he is weary and dull at the long continuance of Labour in one thing, and the whole Body seems to be tired; yet at another Employ or Work he shall be (as was said before) fresh and lively, which is by the supplies of the lively Spirits, that centered in such Parts and Members, whose supporting Strength and Powers were not called forth in the foregoing Labour.

For this Cause and Reason, variety of Exercises and Employments are best and least burthensome to Nature, being much easier performed, and with more pleasure.

If this were not, little weak Children could never go through a days Play with such might and vigor as they do; for they are not conducted by Reason nor Interest, for the obtaining a days Wages or greater Gain, but follow Nature, and so soon as they are dull and weary at one Sport or Pastime, they presently fall to another, never reasoning the Cause or studying the Point, but go out of one thing into another; so that when night comes, they have tired all their Members and Parts of their Bodies, and have left no Spirit uncalled.

It is therefore a grand Mistake in all Parents and Tutors of Children, being a wrong Notion, (*viz.*) To let their Children Play, to refresh and make themselves more agil and lively; whereas the very contrary is to be understood, for nothing does so much unfit, dull and becloud their brisk, lively, sporting Spirits, as such various Sports, which unfits and renders them incapable for all sorts of Learning.

Whereas they ought to be Methodiz'd by their Tutors and Parents, that is, to be appointed several sorts of Learning for the day, not exceeding one hour at a time for one sort of Art, and though the same sort might come in the afternoon as in the morning, yet they should spend but one hour at a time, by which they might learn six several sorts of Arts and Sciences in one day, (*viz.*) Language, Writing, Singing or other sorts of Musick, some useful parts of the Mathematicks, and Gardening, Planting or Sowing; the meaner Arts to spend the less time in, by which the whole day would be nothing but a Play or Diversion.

Of all Exercises, Walking or Going is one of the most strong and healthy; for as we have demonstrated, most Employments, Trades or Arts, when a Man hath Laboured all day at any of them, yet he leaves some Member or Part of the Body, as it were unwearied, so that a Man may as it were, with some kind of Delight and Pleasure exercise himself in another, but Going or Walking hard, does at once tire and weary all the Parts of the Body, and though some are more weary and tired than others, because more exercised, or more weak, yet all will be wearied or tired after hard Walking.

So that if a Man after such Going, doth exercise or labour at any other thing, he will presently find himself disabled, and no Member or Part can supply him with fresh and lively Spirits; which doth shew and clearly manifest, that Walking or Going is one of the best and most natural, as well as equal Exercises, and for that very reason it begets the best Stomach and Appetite, and is the principal Employment, for Health and the encrease of good Blood, strong clean Spirits and vigorous Nerves, and particularly for all fat, gross, phlegmatick People, and such as

are apt to be so : And the more such use Going, the more they may, and the greater the Journeys are, the better, provided they come to it by degrees ; there being no Trade or Employment so beneficial, natural and healthful, though all Exercises are beneficial and good for most or all People.

And if going on foot were esteem'd genteel and customary, many would receive great Advantages thereby ; and notwithstanding it is so natural, so healthy, and gives the Practisers thereof such strength and pleasure of Appetite, nevertheless few there are that chuse it for their own sakes, or the Benefits it endues the Practisers withal.

Riding is a good Exercise, and of much motion, and passing through various Airs, begets good Appetites, and is healthful, but not to be compared with Going on foot, as not being so natural, nor employing the Members and Parts of the Body so equally and genteel ; so that Riding cannot encrease and beget such Strength, nor so many powerful Spirits : Indeed it is an Employment or Exercise of great motion, but very unlike Nature, being the motion of the Horse and not of the Man, which is altogether contrary to the natural habits and motion of Going, and all other Motions that Men are subject to, or ever practise ; and as this Riding, Jolting, Turbulent Horse-motion is altogether contrary to any Motion or Gesture that belongs to Men, or that they are subject to ; so it cannot be made easy but by custom ; and such as do not accustom them selves to Riding when Young, can hardly ever make it easy in Age, the greatest Use of it, is, that it is expeditious and genteel, and Going on foot seems Poor, Beggarly and Despicable, even as almost all the usefullest and most innocent things in the World are ; a Horse is a high, lofty, proud Creature, and may in some measure influence his Rider with such Dispositions, but Going on foot is innocent, simple, natural and contemplative, free from care, having but one to take care for ; the fewer we have in Family the less is our Trouble.

Your Friend,

T. T.

LETTER XXII.

OF FEVERS.

SIR,

B*Y yours I am inform'd of your present ill state of Health, and that you are very subject to a Fever, or much Indisposed by Heat, which attacks you on every side, and upon every small Disorder of*
Meats,

Meats, Drinks and Exercises, and that you desire my Judgment of the Original of those hot Humors, and by what Method to prevent them, which I shall readily do; the Gifts and Talents God hath bestowed on me, are all at the Service of true Seekers of Wisdom, that being the end for which they were given.

FEVERS are as various in their degrees as they are in their Natures, all according to the Meats, Drinks, Employments, *Venus* and Airs, together with the Intemperance of the Stock or Parents, this last is the most dangerous and deepest rooted of all others, and hardest to be Eradicated, for every Fruit is better or worse, according to the temperance, equality or inequality of the original Forms of that Thing or Creature, both in the Animal, Vegetable and Mineral Worlds or Kingdoms; for the Fruit of each thing is the compleat Son or Image of all the Principles, Qualities and Powers of the Father, that Generated or Begot it; so that all the Intemperances or unequal Methods of Life, be it Meats, Drinks, or any other thing, do centre in the Seed, which contains all the Species and Essences of the Disorders, both of Body and Mind, and do rarely fail to engraft and entail those inroaching Properties and unequal Powers.

Many of these Diseases thus procured, lie hid during the time of Youth, or so long as Nature is vigorous and strong, but so soon as Age comes, or any other concurring Accident or Intemperance, they start up and appear in their own Forms; for which there is hardly any Medicine found that can make them tolerable. Is not this most clear and manifest in all the Beasts and Vegetables of the Earth? and are not all the Young ones or Off-spring of this wonderful and amazing variety of Beings, better or worse, sound or unsound, healthy or unhealthy, strong or weak, according to the temperaments and goodness of the Seed, and the equality or inequality of the Earth or Ground it is Sowed in, and the Cultivation of the Husband-man, whether managed with Prudence or the contrary?

And as it is with the Beasts and Vegetables, even so it goes, and the very same is to be understood in the Humane Ground, a strong thing cannot arise and proceed from a weak one, nor an equal from an unequal, or a healthy from a sickly, every Seed, Fruit or Son carries in its central Bosome, all the Qualifications, Degrees and Temperaments of the original Stock or Father; this being the very Ground and principal Cause why so many cruel Diseases that attend Mankind, cannot be Cured, neither by Medicines, nor wholesome temperate Methods of Life.

Now, if this Ground or true Foundation of Wisdom and Philosophy were well understood, the Physician would be capable of giving good Advice and Precedents of Life, and likewise others would be careful, cautious and temperate, both in the quality

quality and quantity of their Meats and Drinks, being sensible, that from the Body and Spirits of each of them, our Bodies and Spirits are continually Made, Created and Generated, and according to the degrees of Equality and Inequality, Temperance or Intemperance, such is the Humors, such is the Blood, such are the Spirits, such Imaginations, Dispositions, Words and Works, every thing according to its original Constitution, and whatsoever Form hath obtained the Dominion in the central Fire, always is generating and creating its own Species or Son, who does in all particulars contain all the Properties, Principles and Powers of the Father, as is hinted before, so that the Essences of each thing we Eat and Drink, in order to support and continue our Bodies and Spirits, do never depart, but advance and confederate with their Similies and Likenesses, and according to their goodness, grossness, cleanness and uncleanness; such a Man is created, generated or made: This being the eternal and unalterable Law of the Great Father of all Powers, and Creator of all Beings, which no Man can withstand or obliterate; therefore Equality, Cleanness, Order and Temperance are as it were the Originals of a Sound, Healthy Body, Harmonious Mind, and a Pious, Sober, Clean, temperate Off-spring: For all things in the Good and Evil observe their Original Law, every thing in its own way, according to its Dignification, in Evil or Good, Equality or Inequality, such a Child, Son or Fruit it Brings or Widwives into the World; for this Cause Cleanness, Temperance and Order have been so highly celebrated and commended by all the Seeing and Distinguishing Men, both of former and latter Ages; so that it is plain and manifest, that most of those cruel and incurable Diseases that now reign in the Microcosmical World, have been conveyed and entailed by their Progenitors or Parents; and if Mankind should now take up and live on simple, innocent Meats and harmless Drinks, and free himself from Violence, Uncleanness and Oppression, it would be two or three Ages before Man would be Healthy and Sound, either in their Bodies or Minds, so deeply are they wounded!

Which miserable and melancholy State or Error can never be mended, neither in the Stock, Branch, Fruit nor Son, till it be seen and known to be so, and that the Eye of Wisdom be opened in Man's Mind, by which he sees, understands and distinguishes between the Intrinsick and Extrinsick Virtues, Vices, Cleanness and Uncleanness of their Food and Drink and all other things they join or communicate with.

Now, as Fevers are more tolerable or violent, according to the Form or Power that Operates, Agitates or Invades the natural or central Fires, for Fire is the root of motion, and the true Strength and Pleasure of Life, when it burns gently and
calmly,

calmly, but when it is agitated or too violently awakened or stirred up, then presently, as with a rapid and turbulent motion it seizes the radical moisture and sweet Oil, which is the true Life and Original being of the Fire, but Burning too violently it consumes this Oily Body, and violently attracts the thin, Spirituous, Airy Qualities or Powers unto it self, for all heat or fire of what kind soever, naturally and with great Ardeney attracts or draws unto it self the Air, it being its Life, for without it it can neither burn nor subsist.

The Air thus drawn doth always carry in its Bosom the watry Spirit or Element, which gives unto the Fire its bright, clear, shining Lustre; but the Central Fires being thus agitated or awakened, do in a moment destroy and consume both the radical, Oily Body, and also the Airy and Watry Spirits and Natural Powers, which do presently as it were stagnate and prevent all the circular Motions, and in a great measure stop the Vessels and Parts both Internally and Externally, so that the Blood becomes thick, gross, hot and frothy, and the Pores of the outward Members and Parts becomes hot, narrow or stopt, which doth prevent the Penetration, Ingress, Egress and Regress of the fine, thin, Spirituous Vapours of the Air from without.

So that if the fiery Spirit be violently awakened, it breaks and destroys all the Circulations and Correspondence of the whole Body, all the inward faculties being in an Agony, or a tumultuous State and Operation, and thereby the Life is sunk or destroyed as it were in a moment, if some powerful Food or Medicine does not timely prevent, by opening the doors and porous passages, and to advance the Circulation of the Blood, Spirits, and all the Airy Motions and Faculties; for should the healthiest and strongest Person's External Pores be stopt but one Quarter of an Hour, such a one would be seized with a Fever immediately.

For the fine, thin, Spirituous Vapours of the Air that do penetrate the Body on all sides, and by the attractive qualities are sucked or drawn in by way of Pores, which do refresh, uphold, increase and support all the natural Motions and Circulations of the Blood and Spirits, and their fine, thin, Spirituous powers of the Air do never fail to carry and convey the transparent, thin, moist Vapours or Spirits of the Element of Water; for as the Fire cannot burn nor subsist without the Airy Spirit, so neither can the Air continue its brisk lively motion without the support of the Fire, which incorporates its self and dwells in the moist Vapour or Spirituous quality of the Water, which Watry Spirit gives Life both to the Air and the bright shining light of the Fire, one cannot subsist without the other.

For this cause, if any Person is employed abroad in moist, wet Weather, and in or about Waters or Rivers sides, such People have for the most part, stronger and sharper Appetites than in dryer Seasons and Places; for the Air being in moist Seasons (provided there be not too much wet Weather) filled or impregnated with the fine, moist Spirits of the Water, which doth give such a powerful life to the Air, that both becomes rarified; by which it more powerfully penetrates the whole Body, through all parts and Members, to the very Center, which by a Sympathetical Agreement reinforces all the material Motions, causing a powerful and lively Circulation, both of the Blood, Spirits, and all the Aliments; from whence doth arise and proceed a lively brisk Motion, Strength, Agility, and strong, sharp Appetite, for the more free and open the Trade and Commerce is between the outward and inward Elements, or between the Microcosm and Macrocosm, the better is the state and condition of Health, both of the Body and Mind.

For this cause, the oftner and more any Person doth expose his Body to the open Air and Elements, the stronger the Appetite and Digestive Faculties of the Stomach are, and such Persons are more strong and lively, likewise they are more hardy and more free from Colds and Obstructions, which are nothing else but a Condensation or a stoppage of the porous Passages, from whence cruel Colds and a thousand Diseases proceed; therefore it is not good to Cloath the Body too Warm, but of the two, Cold is to be preferred to heat, provided it be not too much, and that it be born with pleasure or without pain.

For the inward Virtues of the Elements of Air and Water, are curious living Powers, which do sustain and preserve all the wonderful Beings in this great World, but in what Creature or Thing soever these living Powers and the thin, penetrating, moist Spirits and Vapours become stagnated or thickened, then that Creature or Thing becomes dull, heavy, and full of Indispositions and Crudities.

Now when in any Creature the fore-mentioned central Fires Burn too violently, attracting and drawing all the moist, Spirituous Vapours, both of the Air and Water, consuming and destroying as is before mentioned; then immediately the Pores are in a manner stopt, and the Forms and Properties do press, and as it were rub against each other, by which the Fire Burns more intense and fierce, like two sticks rubbed hard against each other; the Internal central heat is thereby stirred up and awakened, and so fiercely kindled, that this Fire which lay hid and captivated in the very Center, doth by this agitation and fierce motion, burn up and destroy the whole Body in a moments time,

the

the Fire being the Original of Motion, and the true pleasure of all the other Elements when it burns easie or gentle, but when it loses its power in any Creature or Thing, all becomes cold, dull, heavy, congealed, and as it were frozen in that Creature or Thing in which the Fire is impotent, and that thing stands near the House of Death and the Melancholly Regions: And though this Noble Element the Fire, be as it were the Life and Original of all lively Motion, and the Well-being of every Creature, and when it incorporates or equally mixes with the other Elements, burning gently, notwithstanding its Excellency, wonderful and various uses; yet most of the Distempers of the publick State, and also the Diseases incident to Mankind, are as it were Originally occasioned by this Element, and also most of the Outrages that are committed in the great World, from Man to Man; and likewise the greater part of the Diseases that so terribly torment and afflict Mankind, which if Man observe with a clear Eye and Understanding, he will then see and find that this great Evil hath fallen upon him for his great and deep Degeneration and Separation from the Unity of Gods Holy Powers, and his not knowing and distinguishing the Powers and Principles of God in himself.

Now Man having lost his way, and being sunk into Darknes and Ignorance, he takes hold and uses the gross, fiery, sulphurous and Brimstone Spirit, which Governs in Man as he stands in Self-fullness and separated from the Divine Fountain of Benignity or Holy Union, not being mixed, incorporated, or allayed with the sweet Water of Eternal Life in Jesus Christ.

This Spirit or Fire before mentioned, as it stands divided from the Union, is a high, lofty, exalted Power, the Original of all Pride, and a domineering Spirit; and in what Creature soever it obtains the Government, that Creature becomes proud, and of an insulting Nature.

Now the chief and principal cause or reason is that this proud, fiery, domineering, and as it were consuming Spirit of Fire hath obtained, and gotten such an Ascendant in the Hearts and very Souls of Mankind, and also that the exalted and predominating power in most Diseases, is this fiery, brimstone or sulphurous quality of Fire.

Now as any Form or Property obtains the chief Government in the Heart, immediately this very quality doth Sign or Stamp its Character, and as it were, lay its Commands on the imaginative Power; and so Signs the Inclinations, Dispositions, Words and Works from the Government of this lofty, fiery Power and Spirit; from whence proceeds all Vain-Glory, Pride, high and lofty Imaginations, Inclinations and Desires after base, slavish, violent, oppressive Employments, as also ardent and longing
Desires

Desires after unclean, gross Foods and high, lofty, strong Drinks; for every Mouth will be fed with agreeable Food, the Attraction, Desires and Inclinations do always arise and proceed from the ruling Quality; and Man being divided from the Union of God and his own Composition, into Disunion, the fiery, envious, spiteful Powers exalting themselves, cause a direful Appetite in Man.

And from these very Qualities the violent, oppressive Trade of Killing one another, and Eating the flesh of the Undergraduates or Beasts, having taken their Original Birth; for every Spirit, Principle and Power doth desire, and is supported and maintained by its Simile, so that it is most clear, nothing being more manifest than from those high, exalted, fiery Spirits and Powers in Man, have sprung such violent and direful Appetites, and strong Inclinations after the Blood of their own Kind, and to eat the Flesh and Blood of the Beasts, likewise to drink hot, fiery, exalted Liquors; so that there is a Concatenation between the Imaginations, Inclinations, Natural Spirits, Dispositions, Words and Works, Communications, Employments, and the Diseases Man is most subject unto.

Now as all the fore-mentioned qualifications do arise and proceed from a fiery ground, which do with great power and strong vigour attract proportionable Foods and Drinks; therefore most of our Diseases cannot but be Signed with the Character of Fire, for every Principle, Form or Quality, whensoever it hath gotten or attained the Ascendant in any Man, it goes on in a streight, regular, constant Method to do its own Work, (*viz.*) to nourish, support and encrease its own Spirit and Power, whether it be in the Good or in the Evil.

Hence it is no wonder, that Mankind is so frequently seized, wounded and destroyed by so many sorts of fiery Diseases, (*viz.*) Fevers, when any thinking Person considers what Powers, Principles and Qualities rule and govern in his Heart and Soul, there being a Sympathetical Agreement and Inclination between the governing qualities in Mens Minds, and their Meats and Drinks, and likewise their Diseases, all follow one another in a direct Method or Line.

Now the power and influence Meats and Drinks have on all the Faculties of Nature, no Wise man will or can deny, as is before sufficiently demonstrated; besides, there is still another Ground and deep Original for the conveyance and generation of a great multitude of Diseases, but more especially this fiery Distemper, (*viz.*) the Seed being the compleat Image or Epitome of all the Properties, Forms and Powers, both of the Body, Soul and Spirit; and for this cause Man is called the Son or Offspring of God, or his Image: The same is to be understood of Man when he

Generates

Generates a Child, is he not his Son, and doth he not bear the Image and true Signature of his Father? is he not endued with all the principles and powers of Body, Soul and Spirits? and if the Seed did not contain the true Nature and Property of the whole Father, then the Fathers power or part thereof would not have an Essential Being in the Son, neither would the Son be his true Image; this being true, as no Wiseman can doubt: Then by the same rule, Virtues and Vices of all Kinds are Sowed in the Seed, and according as the Father and Mother are qualified and tempered in their Order, Sobriety, Temperance or Intemperance in their Meats, Drinks and Employments, Communications, Imaginations, Inclinations, Dispositions, Words and Works, such is the Seed and the Fruit that is Generated, Begotten and brought forth, and is in Body, Soul and Spirit, the very same in all the principles and powers.

This being true, what Conduct, Temperance and Order, what Cleanness, Self-denial and Wisdom; ought Parents to be endued with, seeing they entail all their Virtues and Vices on their Posterity?

Now Mankind hath so far estranged himself from all those fore-mentioned Virtues, by his gross Evils, Violences, Oppressions and Uncleannesses, that he is run into the deepest degree of Depravity, Blindness and Ignorance; so that most do live underland are governed by the divided powers and forms of their own Composition, where every quality and principle are at Enmity with each other, so that he is hunted out of one evil into another, Fierceness, Violence and Oppression being his chief Delight, and as it were the Pleasure and Pastime of most Men; (viz.) Great Men study how they may destroy, ruin and kill those of their own Kind and Species, and the lower Ranks, in hunting, oppressing and killing the inferior Graduates, and all the innocent, harmless Inhabitants of the four Worlds; and in Conformity and Proportion to these rapacious Employments, are the principal Foods of Man, so that there is a Concatenation and Sympathetical Agreement and Concurrence of all sorts and kinds of wrathful, fierce Violence, contrived and managed by the inbred, fierce, encroaching, spiteful, envious Powers, which have not only sullied, but as it were obliterated the Noble light of Understanding and hath sunk Man into the deepest and darkest ignorance of himself and all that is good, so that he neither sees, hears nor understands any thing as he ought; and thereby becomes subject to, and is acted and governed by the fore-mentioned tyrannical Spirits.

Now there is no way or means to prevent those violent Diseases and other Distempers, but by the wholsom rules of Order, Temperance and Cleanness in Meats, Drinks, Communications, Employments,

Employment, Words and Works, which doth oppose all the fore-mentioned Customs, as much as Light doth Darknes, or the Day the Night; by which the Observers may obtain a better Seed, which will produce a Healthy and Virtuous Off-spring, (*viz.*) The Foods material and suitable for this purpose, are as followeth; Bread and all Foods made of the Flour of Corn, have the first place, both for Cleanness, Virtue and good Nourishment, as Bread and Water-gruel, Flour-pap, boild Wheat, boild Barley, Hasty-pudding, boild Bread, and several sorts made of the Flours of Seeds and Corn: Next to these are Milk, Butter, Cheese, Eggs, and a great number of other Exhilarating Foods made thereof: The principal Drink allotted and ordained by God and the Law of undefiled Nature, is pure clean Water.

Next to these are Communications, which have great power over the Imaginations, Inclinations, Dispositions, Words and Works, either to encrease or advance Virtue or Vice; and these Employments are very material, (*viz.*) All such as are Humane, free from Oppression or Violence, either to Man or Beasts; likewise all sorts of Husbandry, or any Business in the open Air, more especially such as is on or near the Water, and to Travel in rainy, moist Seasons. *Thirdly*, Thin or moderate Cloathing, airy, clean, sweet Houses and Beds, observing a mean in all things for Temperance, and to understand the proper Measure, both in Quantity and Quality, are the Sinews of Health, both of Body and Mind; which to distinguish and understand in a Man's self, is the Spring-head of all Blessings; for whatsoever may or can be understood of God, and of his unalterable Law, is compleatly and entirely contained in Man.

Therefore the greatest Calamity, the most miserable, melancholy and deplorable Condition in the World, is for a Man to be Ignorant of himself, not to understand and distinguish the Powers of God and his own Composition, for want of this inward true Knowledge he Judgeth of all things as a Blind Man doth of Colours, and a Deaf Man of Musick, all is done by Chance, Trade or Custom; so great and so deep is the Depravation of Man.

S I R,

Yours to Command,

T. T.

L E T.

LETTER XXIII.

OF EDUCATION.

S I R,

I Received yours of the 20th instant, wherein you desire me to give you an Essential Method of Educating and Bringing up your Children, they being all Young and of tender Age, by which they are rendered capable of being taught and moulded into any Form, Method and Government: First, I referr you to our Book, entituled, A New Method of Educating Children; which I desire you would Read: However I shall endeavour to gratify your Desire with those Talents the Lord hath given me, not doubting but they will be thereby improved by your Prudent Conduct; therefore please to observe these following Rules and Methods.

YO U ought to understand and endeavour to be sensible, that our Creator hath made Man in his own Image, and a compleat Epitome of all Principles, Qualities and Powers, both of the Corporial and Incorporial Worlds, all things have an Essential Being in Man's Soul, (*viz.*) Virtue, true Light and Darkness, Love and Hate; and if Men once come to be sensible of their own Composition, and to distinguish between Good and Evil, Virtue and Vice, and from what Principles each takes its Birth, they would hate and lament their ill Conduct, both of their own Methods of Life, and the bringing up of their Children; it is impossible any Man should be capable to avoid the Errors of Educating Children, if he doth not distinguish the two Grand Fountains of Good and Evil in himself, and how the various Powers, Qualities and Inclinations, which do all arise and proceed from these two Fountains, are to be Qualified, Aligned and United; for all sorts and kinds of Knowledge and Learning, though it carries the fairest and most plausible Face; yet if it do not arise and proceed from the Light of a Man's own Life, and have a Centre in himself, and distinguished from what Ground and Principle it proceeds; it is of no value, but all Faintstick and Uncertain.

This is most manifest and true in this Visible World, and likewise in all Sciences, Arts and Trades; no Man is rendered capable of giving any true Account, or to Judge rightly of any particular Science, Art or Trade, and the inward Mystery thereof, but only such who have Judgment, or can distinguish the principal Qualities and Parts of that piece of Art or Workmanship; therefore it hath by the more Wise and Understanding

Men of all Ages been owned, that the Knowledge of a Man's self, hath been the Spring-head of Wisdom, because no Man can possibly know God, who knows not his Works; all which are a compleat Image of himself, and he that doth not understand nor distinguish the Signature of his own Composition, cannot do it in any Specifick Body or Thing, be it ever so small and inferiour.

Now, the want of this Self-knowledge, and distinguishing our own Principles, Qualities and Powers, is the Grand In-let to all Evil and Error in this World, both in particular and publick Governments.

For this Cause, no Man can be a true Politician or Governor in this World, if he doth not distinguish the Powers and Principles of Good and Evil in himself; for where this central Knowledge is wanting, there is nothing but Error, Pride, Self-Arrogance, Covetousness, Envy and Domineering, their Imaginations being kindled, not only in those Evil Qualities but also in the fantastick Regions of this World, so that if any Good comes under such Kings or Princes Government, it is all as it were by chance; therefore, my Friend, the first true step for obtaining the Wisdom, is to seek and know God, and the Operation of his Powers in your self, which to understand and distinguish, is not only the greatest Blessing, but it likewise furnishes you with all sorts of Materials, for the Management and Government, both of your self and all that God hath put under your Government and Conduct.

First, Your Wife, or whosoever Nurses or Brings up your Children, must refrain and not use that most idle and pernicious Customs of fantastick, foolish Talking to their young, tender Infants, which doth make such great and deep Impressions, even from one Quarter of a year Old, which takes such Essential root, by way of Simile, and so obtains such a Power, and strengthens the fantastick Principle, that it is not to be wholly rooted out or obliterated.

Secondly, They ought likewise to Cloath their Children in modest, plain Garments, and by no means to point, shew or endeavour to make them sensible where they are Elae: This is frequent amongst all sorts of People, as well those that esteem themselves Sober and Religious, as others, which doth mightily innuuate, raise and awaken the high, lofty Property of Pride, and lay sure and lasting Foundations of Self-esteem, and by degrees strengthen most evil Qualities, by which Means and Methods they put an Esteem and Value on themselves, and at the same time disregard and undervalue all their Inferiours; this doth deeply wound and lay such sure and lasting Methods of Pride, that many thousands of poor distressed Mortals are never

ed : That Mothers and Nurses, ought to refrain from the practise of that evil Custom of Slabbering, and Kissing their Children, asking and teaching the Children to do the same; and though this seems to be an innocent Custom at first, and likewise their talking of Baudy; nevertheless, this doth so early open the Gates of *Venus*, and lays sure and lasting Foundations for Wantonness and Uncleanneſs, ſo that many thousands can never free themselves from thoſe invading turbulent Motions and Inclinations after Women.

Thirdly, Mothers and Nurses ſhould as much as is poſſible, refrain and forbear much Talking; eſpecially impertinent Diſcourſe, and teach them by a ſedate ſilence, and ſhewing their diſlikes in a few words, and thoſe as grave and ſober as if they were talking with Senators.

Fourthly, They ought not to ſhew or ſpeak in the hearing of their Children, any thing wherein Paſſion is expreſſed, for whenſoever this is practiſed, the Children are thereby Precipitated into the ſame Principle of Wrath and Violence, which from time to time is ſo mightily ſtrengthened, by which early planting, Wrath and fierce Paſſion obtaineth the Aſcendant in the Soul, which can never be deſtroyed or overcome; but let the Correction of your Children be done by ſome ſilent, wiſe, ſober Methods, ſometimes by faſting, ſtanding ſilent alone, and the like; ſuch Corrections will penetrate deeper into their Souls, and make them more ſenſible than Whipping and Beating, which doth chiefly ſerve to advance the Principle of Bitterneſs, Envy and ſelf-ful Power; for by the Eternal Law of God, every like begets and ſtrengthens its Simile.

Fifthly, Uſe your Children to a conſtant hour of going to Bed and Riſing, (*viz.*) Go to Bed at eight, and Riſe at fix or ſeven, according to the Seaſon of the Year; Cuſtom makes their Sleep more ſound and certain, which is a great Conveniency, both to Mothers and Nurses.

Sixthly, So ſoon as your Children can go about, teach them ſeveral little, but uſeful things, both within doors, as in the Houſe, and alſo without in the Air, (*viz.*) To know their Letters, which they are capable to learn before they can Speak, ſewing, Knitting, picking up of Sticks or ſmall Stones, carrying from and bringing to you ſeveral little things, alſo learning to Write, Caſt Accounts, Muſick, and Drawing, in order to Painting, and when you are minded they ſhould ſtand ſtill from thoſe little Affairs, then command them to ſtand ſilently by you, looking on you and what you are doing, which ſtill makes a deep Impreſſion on their Minds, by which they will not know what that Vanity is, called Play, therebeing nothing more pernicious, nor promotes Idleneſs and Vanity more, than Children

Playing promiscuously one amongst another; it is certainly one of the Grand Original Banes and destruction of Mankind; for it is so timely planted, and awakens all sorts of Passions; fantastick Spirits and Qualities, so that as they by degrees grow stronger and stronger, they Degenerate into all sorts and kinds of Wickednesses; therefore all Parents, Fathers and Mothers ought to employ their Children, or else they will employ themselves, and spend all their brisk, sporting Spirits, in Play and Vanity; also keep them from the sight of those Children that are suffered to Play; also from all Plays and Games, and the ill Usage of any of the inferior Creatures; for all those Evils are like Pestilential Airs, they Influence all their Beholders, and leave their fatal Strokes and Wounds behind them: Suffer not your Children to speak much; likewise be careful, that you do not Laugh or make a Jest of any of their Actions, for such things prove of evil Consequence to them.

Seventhly, Keep not your Children too long at any sort of Business or Employment, one hour for some sorts, and two hours for others; and as near as you can, make all their small Affairs, Arts or other things they learn, delightful, and let them not be put on Business when they are sleepy, or otherwise Indisposed.

Eighthly, Above all, observe the Rules of Temperance and Moderation, both in the Quality and Quantity of their Food, also Times and Seasons for Eating, (*viz.*) At eight in the morning, some sorts of Spoon-meats, again at twelve or one, and at five or six in the evening, the smallest Meal ought to be in the middle of the day; let all your Meats and Drinks be simple and of a harmless Nature and Operation, made of Vegetables and Fruits, and Water for Drink, let them eat nothing that cannot be procured without the Dying or Destruction of one of your fellow Creatures; consider all things, and what great Power and secret Energy, Mercy, Compassion and Innocency, do carry with them, and with what excellent Virtues they endue all those that live in and under their Government; for in them is comprehended all the Good that Man is capable to obtain, both in Time and Eternity.

I could say much more, but having sometime since published a small Book, called The New Method of Education, to which I refer you, where you will find some unalloyed Directions for the Bringing up of Children, which please to Peruse: Thus, with my Love and Blessings, I remain

Your Faithful Friend and Servant,

T. T.

L E E

LETTER XXIV.

Of the Nature of S M E L L S.

S I R,

I Have received yours of the 20th of July, 1697, and shall endeavour to give you some Satisfaction, and likewise an account what Smells or Scents are good, wholsom, healthy, and the contrary; and in order thereunto, we must first give you an account of the Five Senses, and of their government and power in the Corporial and Visible World, being the five Centinels that keep the Gates of the Microcosmical City, so that no Intelligence neither of good nor evil pass into the City, but only by the Leave and License of these Centinels or Guards, each having its peculiar Office, (viz.)

The Sight is that noble and great Sense that lets in or conveys all Bodily Forms, Figures and Species of all Corporial Objects, to the invisible Mind or Intellectual of Man, both in good and evil, either to his Preservation or Destruction: The like is to be understood of all the other Senses, they do not Act one for another, but each doth its own work appointed by the All-wise Creator; as for Example, no Objects, Bodies, Figures or Forms, hurt or inſure the Mind or intellectual powers of Mankind, if he doth not behold or see them.

The Smelling, Tasting, Hearing and Feeling have no power to convey the Objects or Forms of things to the Central Powers or invisible Man, but only the Sight, in whose Province it consists and stands.

The very same is to be understood in all the other Senses, each is confined by the Eternal Law of the Creator, to keep within the bounds of its own Circle, and in all particulars to do its own work; so wonderful and miraculous are all things made and compounded, so that it is most clear and manifest, that nothing hath power to wound or hurt the Mind and Soul of Mankind, but only those things that these great Powers or Senses admit or suffer to enter in and through one or more of these five Gates, and by the permission of those Centinels, which doth verifie that old Proverb, that is, *what the Eye never sees the Heart never tries*; which we have treated of more at large, where we discourse of the Five Senses and their Uses, therefore shall proceed to Particulars, (viz.) Scents or Smells, disagreeable and unhealthy, are as followeth.

First, all such as proceed from the putrification of Animals, as Bloody Slaughter-houses, Butchers-shops, and all other places

where are Sold the Dead Corps of the Creatures, likewise Fish-Markets and Shops, Tanners Yards, Hog-styes, and the like places: Next to these are Houses of Ease,ment, close Chambers or Rooms, where the Air hath not its free influences; the Airs of such places are very pernicious and baneful, also the Airs of Cities and great Towns, where there is a Composition of evil Scents or Smells, proceeding from Slaughter-houses, Shambles, Tallow Chandlers-shops and Melting-houses, the breathings and fumes of all sorts of Flesh and Fish, Cooks-shops, and the Dressing or Cooking of all such things, the reliques or putrifaction thereof running through the Streets; which fumes and breathings do incorporate with the common Air, all being mixed or compounded with the Smoaks proceeding from numerous Chimneys, which doth stagnate and becloud the fine Spirits of the Air, so that it becomes of a heavy, dull Nature and Operation, and is most injurious to young People and Children, by reason of their tender, fine Spirits, which are much more hurt or wounded than those of greater Ages and Strength, and likewise to such as are subject to Obstructed Natures.

The Cures for such are fine, sweet, pleasant Airs, and clean, thin Foods and small Drinks: It is likewise to be noted, that there is nothing more hurtful to all Peoples Healths, but more especially to some, than the Air of Houses, both Publick and Private, where many People are Congregated or met together; where the refreshing Breezes of the common Air are prevented, and where the variety of breathing from Distempered Natures, are compounded and mixed with the Air, and so is drawn into the Body, again and again, which ought to be remedied, on peril of your Health.

For the Air being the Life, and consisting of a thin, Spirituous substance, it penetrates to the very Center of all Bodies, and therefore when it is mixed or compounded with the putrifaction that ariseth from the Animal Kingdom, and from things where the fine Spirits and sweet Vertues are destroyed, and the Original Forms of *Saturn* and *Mars* do govern, all such Forms do mightily infect and spoil the common Air, with a violent, poisonous Property or Disposition, which doth powerfully begot their Similies; every thing hath a Key in its self that can open all the secret doors of Natures Cabinets, and wheresoever it finds its likeness, there it confederates and exerts its own form and property, so that Complexions are begotten, and by degrees appear and become strong, which in the Original were weak and impotent; and on the other side, that property that is powerful in any Persons Complexions, may by degrees be made weak and faint, by the use, custom and practice of the other qualities, if Nature and the variety of Properties were not capable of being

being encreased and diminished, evil Scents and pernicious of-fending Fumes could never be made familiar, nor evil Company draw Men to Viciousness, it being the chief pastime, delight and pleasure of all the wonderful variety of qualities and prin-ciples of Nature, to encrease and confederate with that which in all things is most suitable and agreeable unto its Temper and Complexion.

And these secret and wonderful Operations cannot be perform-ed any other way, but only by the five great Princes or compleat Governors, called Senses; the Creator hath appointed each of them its province and government, who are always ready and on their Guard to defend the Tree of Life, that is, that nothing should be communicated to the Central parts of Nature that should be injurious or hurtful; for no evil can be conveyed unto the Mind of Man, but only by the admittance of one of these Governors or Senses, as we have treated else where; and there-fore it is advisable not to keep bad Company, nor Communicate with any thing wherein the wrathful powers and grosser putrifac-tions have obtained the Ascendant, for no Person can withstand the secret Conveyances and Operations of Nature, every parti-cular principle and quality goes constantly on in its own way, and doth its own work, and meddles not with its Neighbour; each Sense judges of all things under and belonging to its own province, and is only capable of communicating them to the Microcosmical World.

It is likewise farther to be considered, that all or most of those Scents or sweet Smells that proceed from the Animals, are for the most part hurtful to the fine Spirits in Man, more especially when they are too near, as the Givet Cat, a rapacious Creature, and fiery by Kind, therefore that substance or matter called Musk, is nothing else but an Excrementitious matter, or the fume or froth proceeding from a fierce, fiery, violent Na-tured Creature.

And for this cause, it is very offensive to all fine, tender Spi-rited Persons, Use and Custom makes it familiar to most, there being no other reason to be given for its Vertues, but only that it is the dearest of Stinks; and if Hogs Dung were as scarce, its probable it might be as much in esteem, for the Creature is much fiercer than a Hog, and the Houses where they are kept are many degrees more offensive, and we are not mistaken, if we should affirm, that Hogs Dung is a better perfume, and less offensive to Nature.

It is likewise to be considered, that the evil Scents and Smells that doth arise and proceed from each particular Creatures Ex-crements or Putrifaction, are more offensive to themselves than the evil Smells and Scents proceeding from Animals of another

Kind, that is, evil Smells or Scents that arises from the Dung of Horses, and putrified matter in close Stables, is not only offensive, but takes off their Stomachs from their Meat, and infects them with sundry Diseases.

The like is to be understood of Sheep. For Example, if they are Folded or Penn'd up too close for several nights in a place, the Scent or Smell of their Excrement being conveyed by that great Governor, the Sense of Smelling, to the Central parts, doth infect the Blood and all the Humors, with a hot Mangy Disease, called by the Learned Shepherds the Scab or Mange.

Now, notwithstanding these Folds lye open and exposed to the Heavenly Dews and Influences of the Air, nevertheless the Scent or Smell of their own Excrements are so prejudicial to them.

Now if Sheep were to be Folded or Penn'd up where Cows or Horses had been put, their Excrements or Dung would not have had any such operation or influence on their Humors.

The very same is to be understood of all other Animals, and more particularly in the Human Nature; the Scents and Smells that do arise and proceed from our own Excrements, or any other Uncleanesses, are much more offensive and prejudicial to the Health, both of the Body and Mind, than such as proceed from the Excrements of other Animals or Things: This is evident by all Mens Experience, and therefore the Great Creator and preserving Power of the Lord hath endued most or all under-graduated Creatures, with an innate Wisdom and self preserving Cleanness, far exceeding Mankind; which is very wonderful, and doth manifest the great Wisdom of the All-wise Creator.

Therefore it doth plainly appear that all kinds of Uncleaness contradicts the whole course of Nature, and in the highest degree opposeth Gods Law, and is a true Signal of Mans Degeneration from the Holy Unity he was made to live in and under; for all evil Smells proceed from Uncleaness, and from the same Root doth arise all Plagues and Epidemical Distempers; and for this cause, when any Person shall happen to be in places where evil Smells and Scents are, or where Epidemical Diseases reign, not to suffer the Air in whose Body those poysonous qualities dwell, called gross or foul Smells, to touch that curious part called the Sense of Smelling, which Governor or Prince keeps his Court of Guard between the Nose and Brain, but by opening your Mouth and sending it out the same way, any Person may in a great degree avoid the evils that come by gross Scents and Smells, for the magick, inward or secret powers and properties of Nature cannot be roused up, awakened or penetrated into, nor the Vices nor Virtues of things conveyed to them, but only

by the five grand Councillors or Governors the Senses, each carrying and communicating all things belonging to its Province so that the evil Air, Smell or Scent that doth not touch the Sense of Smelling, but passes in and out without the license and admittance of the Smelling, is not capable to do so much injury as otherwise, for none of the other four Senses can open the Gates either of Virtue or Vice, or of any thing but what belongs to its own Province, as is mentioned before; so that it is clear, that evil Scents and Smells are less hurtful than are breathed in and sent out by way of the Mouth, without, or unknown to the Sense of Smelling, which method doth free the Brain from many great evils and inconveniences, which a little custom will make very easie and familiar, so that any Person may pass through or be in stinking places as it were, unhurt, and at the same time avoid the displeasure of an evil Scent or Smell, which doth not as is mentioned before, hurt the Health; but when such Airs are conveyed to the Sense of Smelling, then it hath its evil influences on the Spirits.

And therefore all Persons that are accustomed to stinking places, and are of Trades that communicate with the putrefactions that proceed from fierceness and violence, exercised by Mankind on their Fellow Animals or Creatures, become dull, foul and gross, and this curious, and as it were Divine Sense, loseth its distinguishing property; and such Persons are by these and the like Communications, made and altered in their very Radix, so that most of them appear in another Form and Complexion: If this were not so, a Tallow-Chandlers Melting-house, and Butchers Slaughter-houses, and the dark, gross, stinking Smells, and the thick, dreadful Fumes thereof, could never be made familiar.

Every Spiritual Power carries in its Bosom a natural Key, that can with the greatest facility imaginable, open all the secret Doors and Passages of its own Principle and Quality, by which Secret, or as it were, unknown Operation, Mankind is changed, either for the better or for the worse, all according to the nature and ruling Property or Complexion of those things they work in, or communicate with, so that most or all Men, immerse or plunge themselves into many great Troubles, Vexations and Miseries; and all for want of Understanding and distinguishing the variety of those Forms and Principles they are made and compounded of, which is the highest degree of Depravation, and a Calamity much to be Lamented; for what evil is greater than for any person to lessen the true use, and to be ignorant of himself, and consequently is blind and ignorant of all other things? for true understanding and distinguishing takes its Birth within
his

his own Circle, he being an Epitome of the whole Creation, and of the variety of all the wonderful Beings therein contained, that is the Original and Grand Principles and Fountain-Spirits are Essentially in him, and he is the very Thing, or esse Man could not contain the true Nature and Property of all visible and invisible Powers, or obtain the name of being truly stiled, or called the Likeness and Image of the Great Creator, who is All, in and through All.

Now, Scents and Smells that do advance Health and preserve the finer Spirits, both Externally and Internally, are as followeth, (*viz.*)

Of all Scents and Smells, clean, sweet Airs, such as are free from the Communications, the crouds of Men, and more particularly those by running Rivers and hilly dry Fields, that lie or joins to them, where Flowers, Trees, and various sorts of fragrant Herbs send forth their most pleasant and oderiferous Scents and Smells, which do incorporate with the fine Spirits of the Air, and by the thinner Fumes proceeding from the Powers of the Element of Water, impregnate or endue such Airs with a powerful and penetrating Virtue, which Persons do find by Experiencing a lively Briskness, and sharp Appetite.

The like is to be understood in all moist Seasons, provided there be not too much Rain, but moderate, which when the moisture is temperate, doth with its natural Key, gently and softly open the inward and secret Gates of each thing, freeing the finer Spirits, so that they are thereby on the Wing, rendering them capable to incorporate with the common Air, impregnating it with its fine refreshing Virtues; the truth of this all Persons do find, when Exercised in the open Air in such Seasons, and therefore all such as are troubled with, or subject to any kind of Obstructions of the Breast, or to Languishing, Consumptive Diseases, may be relieved, and the Diseases in a great degree remedied by a constant Exercise of Walking, and the like, by River-sides, or in such Seasons, or whether the Air, being the most sublimest of Elements, and as it were the true Original of Life, and therefore the finest and more free it is from Defilements, the greater are the administering Virtues and Powers, both to the Health of the Body and Mind, the Magick Spirits and invisible Powers are the true and original Life of all Bodies, according to the fineness, thinness and unity of the Spirit.

And so on the contrary, such is its Body, and it hath its Form, Figures and Qualifications from thence, and the Element of Air being the finest and thinnest of all others, as was mentioned before, so the inward Virtue and Spiritual Powers thereof are in proportion, more especially when it is debled by Uncleaness, chiefly such as proceed from the Putrifaction of the Animal

mal Kingdom, which is the grossest and more pernicious than any that proceed from the Vegetables, more particularly from Slaughtered Beasts; likewise the Airs of Gardens and Fields, where Flowers and Herbs of various kinds grow, are filled with the sweet odoriferous Virtues and Fumes of them, and such places are thereby made very pleasant, healthy and wholesome.

Now, the best Perfumes and Sweets, are such that grow in our own Climate, and under the Elevation and Influences of our own Stars and Elements, all being most agreeable to our Constitutions; some being more suitable, having a nearer Affinity to one Person than to another, even as it is in Eatables or Foods, the Complexions of Smells or Scents are as various, and there is as great a variety in them as there is in Complexions, Forms and Inclinations of Mankind, by which means all Scents and Smells are agreeable to one or another, and disagreeable to others, all according to the degrees of the *Sal Nitral* Virtues or Magick Spirits, so that what is a pleasant, delightful Smell to one, is a distasteful, unpleasant Scent to another, which is only to be understood in the Vegetable World, and not in the Animal, all is gross there, and it is very rare, that their Slaughtered Limbs do send forth Scents that are pleasant, except to such as have their Senses depraved by the Use and Communication of gross things, for the Scent or Smell of the best Flesh or Fish when prepared by Fire, which opens all the Body, and sends forth the inward Virtues, as one may call it, are strong and fullsome, except to those, as was mentioned before, who are used to the eating of them, whose Spirits and Bodies are daily made, subsist, and are continued by them; but to others, who do Live on cleaner Foods, their Smells and Scents are no better than a strong, stinking Fume or Vapour, more especially when the Housewife or Cook hath not Judgement, or doth not distinguish the Operation of things, and the Method of preserving the Spirits, and the contrary, which is very rarely done by Preparers of Foods.

And it is to be noted, that as all or most of the Animals, and the Foods made thereof, do naturally send forth gross, loathsome Smells, Scents and Fumes; so on the contrary, all or most of the Vegetables do as naturally breath forth sweet, pleasant, delightful Smells; more especially all Eatables, and many others of most delicate and fragrant Scents; therefore they have been called by the Honourable Name of Angelical Food, not only from their Fragrancy but Innocency of Birth and harmless Operation, both on the Body and Spirits, Cleanness and Fragrancy being two of the most valuable Virtues, which Uncleanliness and Depravity have almost banished out of the World; now Herbs that are pleasant, and their Smells or Fumes most healthy, are these, (*viz.*) Southern-wood, Hyssop, Tyme, and Mother

Mother of Tyme, Winter-savory, Mint, Penny-royal, Sage, Bawm, and several other Sweets, but these are the principal; the next Sweets are Flowers, some of the material are as followeth, Pinks, Gilly-flowers of several sorts, Carnations, Jessamy, &c. likewise a great number of Field Flowers, which are less sweet, but more virtuous, as to the Fumes sent forth into the Air, as the Blossoms of several sorts of Grains and Fruit-trees, which do fill or impregnate the Air with odoriferous Fumes.

There are likewise several other sorts of Herbs, whose Smells and Scents are very delightful to some and healthful to all, as Tansey, Worm-wood, Featherfew, and all other bitter Herbs that grow in Gardens, and also in the Fields and Commons, their Fumes and Scents are sharp, strong and penetrating, amongst whom Rosemary is one of the most valuable, for its noble and lively Virtues, the Fumes of those Herbs do naturally move all kinds of Obstructions, for the bitter Quality is the Root of all Motion, and in what Creature or Herb soever it is temperate, then it is the true moving, boiling Power, and the pleasure of Life, and cause of Joy: For this Cause Bitter Herbs are of great Use in Medicines, and their Scents and Fumes are in proportion: This bitter Quality is the only and principal Friend to the Sweets, for the Bitter or *Mars* doth so mightily love *Venus*, that wheresoever the Bitter Quality meets with the Sweet, it hugs it close and keeps it from turning Sharp or Acid; for this Cause bitter Herbs, as Hops, &c. are added and put into Beer, that the Sweet or Spiritual Virtues might not too quickly turn sour or sharp; Physicians have likewise prescribed Potions made of bitter Herbs, to moderate or check the Acidity or Sharp Humor in the Stomach, occasioned by the eating of so great quantities of Fat, sweet Foods and strong Drinks, for there is nothing known in Nature that doth allay, and as it were captivate the fierce, hot Fumes of *Mars*, as the Sweet Balsamick Water of *Venus*, or the sweet Quality.

For this Cause bitter things are mixed or compounded with our Foods, more especially with the sweet or oily Body, and it is for those Reasons, that the Cacao-nut being made into a Food, proves so universally grateful and agreeable to most Stomachs, which doth chiefly proceed from the *Sal Nistal* Oils and bitter Quality, which Qualifications do render it in the Stomach of easy Separation and Concoction, far exceeding all the Oils of other Nuts, and likewise of Olives and Almonds, besides the Oil of Cacao-nuts is so equally mixed and graduated with the bitter Quality, that thereby it becomes dissolvable, and will by the heat of Fire melt into a mass or pappy Substance, and not become rank, as the Oil of all other Nuts and Things will, just as though God and his Hand-maid Nature had endued this noted Plant

Plant and Fruit, with all the united Virtues of the Vegetable Kingdom; and though this Spoon-meat, called Chocolate, will not agree with some Stomachs, the occasion thereof is not in the Nut, but either in the Depravity or Foulness of the Stomach, or in the things it is compounded of, (*viz.*) Sugar, Spice, Milk and Eggs, there being hardly any Spoon-meat or Pottage (excepting our thin Water-gruel) that will so soon collect and beget so strong and sharp an Appetite, as Chocolate made without any thing compounded with it, but only made with the entire Nut and Water, it being one of the most easiest and cleansing Spoon-meats that is or can be procured; it is not only easy of Digestion of its self, but a small Dish after any sort of Food or temperate Meal, will not only advance the Concoction, but make all easy and lightsome, which doth declare the excellency of its Nature and equality of its parts; and we do affirm from good Grounds and sufficient Reasons in Nature, that there is hardly any Foreign Fruit or Ingredients that come into *England*, or any of the *European* Countries, that is so Homogenous as this Nut, though this Nation hath no necessity either for this or any other, our own Climate and Country furnishing us with all things necessary, both for Food and Physick, Praised be the Great Creator of all Beings.

Now it is likewise farther to be noted, that strong Scents or Smells of all fragrant Herbs, Flowers, Seeds and Grains, or Drugs and Spices do best supply and furnish Nature with their Virtues and Excellencies at some convenient distance, for this noble Sense of Smelling is so Sublime, that near and strong Scents are apt to overcome, and as it were glut it, that it becomes rather a displeasure, and hurtful, than a pleasure to Nature; all the Senses are liable to be overcome and glutted, as well as the Palate and Stomach, though the Gluttony of the other four Senses doth rarely prove so hurtful or injurious, as that of Tasting, or the Palate.

Sir, I could enlarge upon this Subject, but have here inserted what is needful at present, from

Your assured Friend to Command,

T. T.

LETTER XXV.

Of PREDESTINATION.

S I R,

I Am very much concern'd at the Intelligence your last kind Letter gives me, in reference to your great disorder about the Consideration of that much Controversed Point of Predestination, which hath doth, and will occasion great Troubles, as well as Disunion among the Christians; the end of which never can be expected, till Men arrive to a better Understanding.

THAT Blindness in this Point hath done unspeakable Mischief to Mankind, will evidently appear by what follows; but by God's Blessing, a Medicine may be administred that may in some measure, if not totally, satisfy your longing Desires after Truth in this Case.

You must therefore know, that God, without Nature and Creature, is an Incomprehensible, Unfathomable, Eternal Being; and therefore the Learned *Moses* saith, that God made all material Things of Nothing; and this Nothing is the Eternal Unity and the highest Good, even that very Power that preferreth all material Being.

Now, this Unfathomable, Eternal Being, could, neither doth design any thing unlike himself, because he is the All in Time and Eternity, being the Father of all Creatures, whither Corporeal or Incorporeal, the everlasting Power and Mind, the one only Eternal Will, which willeth nothing but Good.

And when this Unity or Eternal Power had a mind to cloath the various Spiritual Powers with Corporeal Matter or Form, then the invisible Powers, Principles and Qualities, by the Energy of the one only Eternal Father, attracted proportionate Matter for their Body or Cloathing; and as the *Salutal* Spiritual Powers of the Lord stood in their degrees, such were their Form and Figures, Dispositions and Inclinations; and hence all the varieties of visible Beings arise, and it is, as was said before, impossible for the only Creator of all things, to will any thing contrary to himself, being All in All, from Eternity to Eternity, and it's for this Reason, that all things do so vehemently long after God, their Original, all Creatures being the Image of him that made them.

But the nearer any Creature arrives to the Unity, the highest Good, the more Virtuous, Beautiful and Happy is that Creature,

exceeding

exceeding all those Creatures standing more at a distance, and obtains a Name accordingly.

All things are in pain, seeking and groaning with the highest Desire, to obtain the Eternal Unity, not being capable of Rest, till they are swallowed up in it.

And all the Spiritual Powers, by which every Creature is preserved and sustained, have an Eternal Original, and are so many Branches of the Incomprehensible Unity, which is the Cause that all Creatures, that are Sensitive, desire to Live for ever, and the regard every one hath to preserve his Body, though intolerable Pains are always about it, is a sufficient Evidence of this Truth.

The same thing is Essential to Brutes, who dread the Shock of Violence, and tremble at the Instruments of their Dissolution, which proceeds from the Spirits, and not from the Body and Desire of Life. Wherefore it must be the highest Will, to violate the Unity by putting a Period to the Lives, either of ones own kind or the other Creatures, being the most spiteful Opposition to the Laws of God, Nature and Eternity.

But what can be said, or who can convince the great Ignorance and Blindness of Mankind? This Evil is the effect of Man's Fall in the abuse of that noble Faculty, the free unbounded Will of Man given him alone by his Creator, which he should have used to the Glory of God, the Preservation of himself, and the whole Creation: But he forthwith introduced this Will into Self-hood, broke the Unity and destroyed the Concord of his own Composition, which was the true Image of God, and an Epitome of the whole Creation.

Here came in that Noxious Opinion of Predestination, that never could have found a room in Man, but by his falling from the Unity into Discord; the Operations of the divided Forms, Qualities and Principles, which is the true Birth of Reprobation and Predestination, as is now held and maintained by some among us: But 'tis evident, that God hath given Man a free Will, or his Reason, by which he surmounts Brutes, had been of no use to him; 'tis this noble Faculty, by which he is capable of knowing God and all his Creatures, and preserve it from Error; God hath given his Law in Nature, and revealed Will, whereby he is made capable of discerning, whenever his Desires and Powers may exceed their Limits.

Had God before the Creation, absolutely Predestinated Mankind, he could not have varied from it, but have stood in that Law, even as the Beasts and all other under-Graduates do, for they cannot break that Law, as is very plain: for did they know their Powers, it were impossible for Man to Rule and Guide them,

them, and much less, being so Impotent, for him to Oppress and Destroy them so many ways as he doth.

Hence it is evident, that Man is Free Will, by which he Transcends all other Visible Creatures, is become his greatest Curse, having thereby broke the Unity, and defaced the beautiful Image of the Great God, by suffering his Will to enter into Discord, and his Election depends on himself, being accountable for all his Evils and Misfortunes. For the Eternal Father of all things is always ready with open Arms, to receive all that are willing to hear and observe the Laws and Dictates of the Voice of Wisdom.

Are not all the Works of the Creator like himself, and we his Children endued with Principles, Qualifications and Dispositions from himself: We indeed vary by and through the Selfhood, but God is eternally equal in all his Methods, causing the Glorious Eye of the World, the Sun, and all the Fructifying Dews of Heaven, with the sweet Influence of the Caelestial Bodies, to fall proportionately on all: One Man's Field is not Predestinated to the continual scorching Beams of the Sun, and at the same time his Neighbour's to be Drown'd with Floods and Inundations of Water: No, the Eternal Fountain of Beings hands forth his Spiritual and Temporal Blessings without respect of Persons, having equal regard to the meanest and most Noble of his Creatures, none having any Character or defending Power beyond another, to protect him from the wrath of the Elements, Sicknes or Death, which made the Wise King *Solomon* say that one Event happened to the Wise man and the Fool.

Now, had the Almighty Being, like some unequal Tyrant, or unrighteous Prince, made and appointed some of his Sons and Daughters to Eternal Misery after this Life, and others to all imaginable Happiness, he would never have given Laws whereby Man might govern his Will; and all Preaching and Teaching had been vain, and as ineffectual as to Beasts, who live in their limits that is set them; and as they do not particularly call any thing their property, so they freely possess and use what Nature sets before them.

Nothing is more impious and contradictory to God, than this Opinion and wicked Imagination, making the most Merciful, Righteous and Just God, the Maker and Preserver of all things, the Original cause of Evil.

Every Man becomes predestinated to good or evil in this World, and the World to come, as he introduceth his Will or Desires into good or evil, it being in the power of each Principle and Quality to predestinate and lead all those that are entered into it according to its power, either into good or evil. For Instance, the Son Disobeys his Father and Mother, takes to the High-way to Kill, Rob, &c. and continuing in this Method,

the wrathful, fierce Principle and Quality rules over him, and will most assuredly predestinate him to Destruction.

Therefore, my Friend, turn the Eye of your Understanding inwards, all the Wonders and Myseries of God's Nature are within you, you are the Thing your Self, and if with Fervor and Devotion you wait at Wisdoms Altar, you will quickly feel the Grace and Holy Power, the Glorious Light of the Son of God arising in you, and teaching you such harmless, innocent Methods of Life and Love, that will lead you into the Unity, and convince you, that as God is One and undivided, having equal respect to all the Sons and Daughters of Men, and whatsoever the Harmony is broken, it proceeds from our selves, and not from God's Predestinating us, and this take to be a sufficient Answer, and I hope it may be as aparent to you as it is evident to me.

Your Faithful Friend

LETTER XXVI

OF DEATH

My Friend, I have been thinking much of late, upon the subject of your unvoluntar Philosophical Question, (viz.) The desire to know the Original Cause and Grand Reason, wherefore every Sensible Creature under Heaven, doth with great earnestness desire to Live for ever, and on the other side fear and dread nothing so much as any kind of Violence that may tend towards the putting a Period to the present Existence.

My Friend, all the wonderful and amazing varieties of created Beings and Creatures in this Visible World, which are beyond all Humane Numbers, have all proceeded and forang from an Eternal Original, and are an Epitome or Image of the Infinite and Incorporeal Worlds and Principles; and these imbedded Powers do contain the true Nature and Property of the Internal Worlds of Spiritual Beings; for every particular or fixed Body or Thing, both in its Signature and Complexion, carry an Eternal Stamp or Character, it was Sealed with from Eternity, or before it was separated from the Great Fountain of Universal Unity.

Now, it is to be noted and considered, that the great and wonderful Powers, and variety of the invisible Spiritual Beings,

did, do, and ever will long and desire to be made manifest, that is, to be known to its self, which cannot be any other way, but by being clothed with a Corporeal Body, for a Spirit, or an Invisible Power cannot become Individual, if it be not clothed with a suitable Body, they being like a Circle, in which all the Spiritual invisible Principles and Powers do act and become known to themselves, and thereby be made capable of Joy, Hope, Fear and Sorrow.

It is likewise to be understood, as was before mentioned, that the Spirit of each Creature is before the Body, and therefore the Cause and Original thereof; and as the Learned Apostle Paul saith, the Body is Dead without the Spirit, and the Spirit is not, nor cannot be known to its self, nor Enjoy or Suffer without the Body; and every particular Creature or Being, endued with all the Principles, Properties and Qualities of the Eternal Father or Invisible Fountain of Unity, and are all the true and natural Sons thereof; and therefore each Sensitive Creature doth from an Innate Disposition and Spiritual Inclination desire to be like its Father that hath Begotten it; for the Son doth contain the true Nature and Properties of the Father, and therefore not only Man, but all other inferior Creatures are the Likeness and Image of him, from whence they proceed and had their Birth, each according to its Kind and Graduation; and as the Original Forms and Powers were more equal, unequal, inferior or superior, whence proceed the great and wonderful variety of visible Creatures, both in the Animal, Vegetable and Mineral Kingdoms in this World; for according to the Degrees, equality and inequality of the Spiritual Qualities and Powers, such were the Desires, which did naturally and vehemently attract a proportionable Matter out of all things for covering our Body; and that *Sol Nivæ* or Spiritual Love and Virtue, that did Preminate or had the Ascendant, Signified the Body with a Character, and the Inclinations, Dispositions, Shapes, Figures and Forms were accordingly, so that the Foundation of the variety of Bodies and Complexions proceed from the Degrees of the Invisible or Spiritual Powers.

And for this Cause it is no wonder, that every Creature is first provided that high degree of Sensation, and is therefore able of enjoying or suffering either Pleasure or Pain, then with the highest diligence endeavour to avoid all Violence, Hurt and Death, and desire to Live for Ever, seeing that all spring from the eternal and unchangeable Fountain of Unity, for every Creatures Actions, Inclinations and Desires are according to the Composition of the Spiritual Properties and Qualities, all which have an eternal Original, whence the great and strong Desire in all Creatures do spring and arise of Living

and notwithstanding the Inferiors have no cause of Dread or Sense on them of any World, or being after this, either Good or Evil, nevertheless they fear and dread all kinds of Hurt, Violence, Oppression, and consequently shun and avoid both with as much Cautious and Wisdom as Men, and do with the highest Diligence, Industry and Endurance endeavour to preserve themselves and Off-spring, nay they rather exceed; besides, they have not transgressed their natural Law, and therefore they cannot be oppressed with any fear of Pain or Sorrow after this Life, but the Original of all fear of Hurt, Violence and Death, doth proceed from the Spirit or Spiritual Powers, which clothed or enrobed themselves in Matter or Corporal Bodies, which the Spiritual Properties and Powers would preserve and keep as an Habitation for Ever, for by means of the Corporal Body or Matter, the variety of the Spiritual Properties are enrobed, and so become a Self-subsisting Creature, known to its self, as was mentioned before, and is thereby rendered capable both of Pain and Pleasure, Joy or Sorrow, for that which is Eternal doth naturally desire what is like it self, and therefore those Spiritual Beings and Powers that have the Motion and Sedition of all Creatures, cannot by all the famous Rhetorick in the World, be persuaded on any account, or be made willing to die or be separated from their Bodies, for nothing is able to obliterate those Inclinations, Dispositions, and Qualifications of the Spiritual Powers clothed with material Bodies, they received from the Grand or Eternal Fountain the Father and Creator of all Beings; so that the natural Disposition and Desire of all Sensitive Creatures, is to preserve their Bodies for Ever, which is like themselves, and according to their Original Natures, for no Spiritual Power can act contrary to its self and its Original Fountain or Father, that Made or Created it.

And for this Cause the Under-graduates do all of them fear and dread Hurt, Violence and Oppression, or any thing that seem to tend to put a Period to their Lives, as the vile Nations of Mankind, and much more, if it be possible, for as they shun Hurt, nor do no Injury to their Knowledge, but Live within the Limits of the Law their Creator prescribed them.

For this Cause all or most of the inferior Creatures do fear all kinds of Violence more than Mankind, for the more harmless and innocent any Creature is, the greater is the Opposition between the Species of Harmfulness and Violence, so that the Cruelty, Fears and Calamities are thereby increased, and all Opposition is the harder to be undergone.

For this Cause, the more innocent a Creature is, the greater the Evil it is to Oppress that Creature, and therefore Man's

Violence, Oppression and Killing the **Beasts**, is an extraordinary Evil and Sin against God and his Law, for Killing stands in direct Opposition to the Creating Power of God, which proceeds from Eternity to Eternity, and this Eternal Spiritual preserving Power being the compleat Life and Essential Being of all Creatures; when it proceeds and springs an eternal defined Life, or to Live for Ever, according to its innate Nature; so that it is the greatest Sin that can be committed against the wonderful Mystery and Creating Power of God, as being most opposite, not only to the Creation, but also to all the Eternal Spiritual Powers that are clothed with material Bodies; for the true Life, Power, Motion and Actions of all visible Bodies resides in the Spirit, which hath an eternal Original, as was mentioned before, and therefore not willing to be oppressed, that is, to have its Body any way destroyed, for the Body is the Seat of its natural Rights, and will not part with it, unless necessity compels it to do so. And for these Reasons the highest Evil and Punishment that can be done to Man, is to put a Period to Life, and therefore the Laws of most Countries do not punish or compel Men to Die, but only on the committing of great Crimes. The continuation of Life is itself precious in the General Qualities and Spiritual Powers of every Corporeal Creature; and will not Man choose a miserable troubled, laborious Life of Vexation, rather than a short, peaceful Death? and this Desire and earnest inclination to continue a miserable Life, doth not only proceed and arise from the Sense Men have of Sin and the breaking of God's Law, for which eternal Punishment is threatened, though this seems to be sufficient to cause to be the Repent of such Men of their Sin of Death, which doth not consist in his Transgressions, but from that eternal Life and invisible Spiritual Power, that supports and dwells in the Body, which in all Creatures doth with the highest diligence institute that Fountain from whence it proceeds, not to nourish O but to destroy it. And this is not to be doubted, that the number of Men that were beguiled and brought up, and under Custom and Method, did not teach us to believe the Immortality of the Soul, Rewards for Virtues nor Punishments for Vices, nor the fear and dread of all Violence, Oppression and Death, would be the same as now it is, and with other Creatures for God's eternal Laws in Nature are the same yesterday, to day and ever, or from Eternity to Eternity; and Man makes Laws and institutes Customs that are varied and changed out of Evil into Good, and out of Good into Evil; but God's Law and Justice in all the Operations of the Spiritual Powers, are in a constant and fixed Method; and it is clear, that the greatest Evil and

thing that can be done to Man or any other sensible Creature, it is to put a Period to the Life before it hath obtained its highest Limit; and this sort of Violence doth in all its Circumstances Diagonally oppose the Creating, and likewise the Preserving Power of God, and the greatest breach of Unity.

Now, that which will make Death and the Thoughts thereof effect, is a clean, harmless, sober, temperate and innocent Life, Living within the Compuls and Bounds of God's Law, that is, to do unto the whole Creation and Creatures as a Man would be done unto; and if this was done, nevertheless every one would Live eternally in this World, if they could, because the Spirit, which is the Life of the Body, hath an eternal Original, and would be clothed with a proportionable Body, for no Spirit nor Spiritual Power can be known to it self, or be a Self-sustaining Individual Creature, or be capable of Joy or Sorrow, neither in this World, nor in that which is to come, if it be not comprehended within the Circle of a Body; and therefore the Philosophical Apostle *Pan* tells us, that if the Dead rise not, or if there be no Resurrection, that is new Bodies, they were the most miserable of all Creatures, which is as if he had said, that if after the Death of these Mortal Bodies, if the Eternal Spirit or Immortal Soul did not obtain or cloath it self with a suitable Body, that is an Immortal one, then their Works and good Deeds could not follow them, neither could the Holy Men and Saints be capable of enjoying those eternal Blessings promised to all those that observe the Laws of their Creator, and keep his Commandments; for if there be no new Bodies, then the Soul and all the Spiritual Powers that circled and dwelt in this gross Body must of necessity at Death mingle themselves into and with the eternal Fountain, and thereby be eternally Annihilated, as to Individuality, or of being known to it self, and consequently not capable either of Joy or Sorrow. And note, that according to the Disposition and Complexion of the Spiritual Powers, such Bodies they are clothed with, and therefore it is not to be doubted, but that every Man in the World, to come shall be clothed or obtain a suitable Body, proportionable to the Spirit and Soul, and such as in the time of the Body did freely immerse and enter into all kinds of Fierceness and Violence, killing those of their own kind, and all under-graduated Creatures, their new Bodies shall obtain a Figure or Form in proportion.

And therefore the Scripture doth say and speak of the Holy City and Angelical Powers, without the Gates are Bears and Dogs, for the Spirit is the Original of the Body, and not the Body of the Spirit, and according to the Equality or Inequality of the Spirit or Spiritual Powers; such a Figure or Form

that obtains, for the great and wonderful variety of Forms of Bodies and Figures of things, do arise and proceed from the variety of the Spirits and Spiritual Powers, which could not have been manifested, but only by means of the Body, nor be known to themselves.

It is likewise further to be noted, that Death doth at once obliterate and put a period to the five great Princes or Councillors, called Senses; in which, by and through whom, the living Powers and Spirits of Eternity do manage and transact all material things in this Visible World or Corporeal Body, and at the same time Buries them in the great Abyssal Mystery, separating the loving Husband from the affectionate and tender Wife, and all other visible things that are dear and dear to the Senses and intimate Affections; and all that claims an interest to the outward Corporality, the sensitive Body and Spirit of this World, have a right unto, and are necessitated to plunge or leap into the grand Mystery of Eternity; and that which doth increaseth and multiply the fear and dread thereof, and makes it so exceeding timorous to pass through or over this Sea into Eternity, is, First, Mens living and acting contrary to Gods innocent Laws of Nature, and the embracing of evil Customs and Traditions, most of which do diametrically oppose all the innocent uniform Powers and Laws of Concord, the ignorances thereof being the greatest evil in this World; for it is almost impossible for any Person to obtain the Unity, if he doth not distinguish the Power of God in himself, and the Principles of his own Nature and Composition; and for this cause, many of the justest and best of Men that have not only been soberly and religiously inclined, but have as it were transacted all their Affairs with forthness and equity, according to the settled Religion and Custom of the Nation and Place they are Educated in; nevertheless those great and unnatural Evils, Tyrannies and Oppressions, most of all Nations commit against God and his Holy innocent Law, do so strong and powerfully press and boil up in the center of Mans Soul, so soon as the Eternal Spiritual Powers do see and feel that their body or circle of Corporality shall be taken away, or they separated from them, and there is a great and wonderful Consternation or Tumult, all the Centers, Powers and Principles being awakened, and as it were, grating or rubbing one against another, occasioning great Disturbances and Agony; between the Nature, Spiritual Powers and Principles, all being unwilling to shift or quit their Body or natural habitation, and be put to seek a new one, and being as it were, huddled before, altogether ignorant of, then doth arise in the Center of the Soul various Accusations, of their not doing this or the other thing, or of some mis-spent time or neglect of some common Duty of going to Church, and the like; which is

too true, but this great perplexity of the Spiritual Powers and Soul, is, Mans not living in any degree answerable to that great Law of God and innocent Method of Nature, but instead thereof have contented themselves to live in the Observations, Customs and Laws of Tyrannical Princes and Nations, which have Originally sprung from and been Midwived into the World by the divided powers of Nature, Selfish Pride and Covetousness, and all under pretence of Vertue and Religion, which the poor ignorant, miserable People receive, believe, and will dye in the defence of those wicked Laws and Customs they are Educated and Taught in, which doth occasion the greatest number of Mankind, violently to run into the greatest Errors, and consequently into Discord and Difunity, which is as I have said before, the grand occasion of those Troubles and perplexing Agonies most Men experience on their Dying Beds; for if Men Live in the practice of Violence, Fierceness and Oppression, be it either to their Kind, or Creatures of inferior Ranks, the Equality and Union of the Powers and Principles of God in a Mans Soul is thereby broken, whence doth arise and proceed those unheard of troubles many Thousands endure when the Soul and Spiritual Powers must leave and be separated from their Habitations or Bodies; and therefore we would have every one understand this grand and most necessary Truth, (*viz.*) He that would Dye in Peace or in Unity, must endeavour by all the ways and methods imaginable, to transact his Life in Innocency, and being obedient unto the Voice of Wisdom or Divine Principle, which dwells in the Center of every Mans Soul, which is the true and powerful Advocate; and is not only willing but able to unite all the Sons and Daughters of Wisdom and Innocency unto the Blessed Fountain of Benignity: Union with this great Original Being, is the only one thing that all Creatures, both Corporeal and Incorporeal ardently seek and groan after, because nothing but that can or is able to give Peace and Satisfaction; so great and wonderful, precious and necessary is an harmless, innocent Life, it being the very Center of Peace and Eternal Tranquility, the Understanding and Living in and under the good powers and principles of Innocency, is both the pleasure of Time and the happiness of Eternity; for Innocency wounds nothing, nor nothing that Union, being the Center not only of every Mans happiness and quiet, but the highest satisfaction of all other Creatures, which no Man can pretend to arrive at this Haven of Temporal and Eternal Bliss, but only by observing and living in Gods Law, in all the methods of Life, (*viz.*) in Eating, Drinking, Speaking, Wearing, Buying and Selling, avoiding all oppressive and violences both to Man and Beast, for it is impossible that any Person should see the Blessed State of Unity, whereas every day

he greedily and exorbitantly sustains, maintains and continues his Life by the effects and fruits of Disunity and Violence, daily and hourly offered to his fellow Creatures, many degrees more innocent and harmless than himself; which miserable and melancholly condition of Man and his high and deep depravation, can never be retrieved or redeemed, so long as Mankind doth remain stupid, and altogether blind as to the understanding of Gods Law in themselves, and the particular Principles they are made and compounded of, and their respective Operations; for nothing is more true, than he that doth not distinguish the birth of every Thought, Word and Work, and from what Fountains or Principles they proceed, is compelled to do all things by chance, Tradition and Custom they are his Projecters and Masters; so that when Mankind comes to lye on a Dying Bed, the Senies and all the Corporeal Powers become impotent and melancholly, then most or all the actions of Life are as it were unaccountable unto the Soul and Spiritual Powers, which Spirits do as it were with a rapid motion, seek the cause of their Trouble and Disunion, but being ignorant of Gods innocent Law, they blame themselves for the neglect of some little or trivial matters, many of which had they performed, the Soul would have been as far from Satisfaction as otherwise; and therefore to be ignorant of Gods Law in a Mans self, is the greatest evil, and brings on Mans Soul the greatest perplexity and trouble, whatever some may think or imagine to the contrary, for no Person hath any occasion to perplex and disquiet himself about what shall be his condition after Death, if he spends this little part of Eternity in the observation of Gods innocent Laws; for what can molest or disturb that Person that hath troubled nor hurt nothing, but hath spent his few days in a calm, innocent method of Life and Unity? And as Blindness, Depravity and Ignorance is the grand Inlet to all Violence, Oppression and Disunity, so it is the true Root of all fear, suspicion and desperation in the Souls and Spirits of Mankind; and likewise at this door comes in all wicked, selfish, mistaken Notions, both in Religion and all other matters relating to the Soul; for Mans Fall and deep degrees of Blindness and Depravation have divided and separated him from the true knowledge of his Maker, and also from the knowledge of the Mysteries, both of himself and all the uniform powers of Nature, which stupidity and ignorance doth powerfully enclose and shut him up in the circle of Darkness, having no certain knowledge, neither of the things that shall be transacted in Time nor Eternity; and it is well it is so, seeing Mankind hath so violently and freely immersed his Will into this great Sea of Evil, that he doth not know or understand future events, and the sequel of things, which the All Wise Father, and ever Blessed Creator

of all Beings hath wonderfully ordered; for if Mankind were not limited as to the knowledge of future events of things, he would be in a far worse condition, and more miserable; for should the Loving Mother foresee what Miseries and Calamities would befall her young and tender Child, what a Melancholly condition would this fore-knowledge bring on the Parents, whose affections is as their own Lives, the Son runs into the Armies of Princes, with a free undaunted Will, rendering himself liable to all the Miseries of Life, both in this World and that which is to come; another Robs, Breaks Houses, Kills and Murders all that stands in his way or opposes his wicked practice, and at last is Condemned, and Hanged for his violent Crimes and furious Oppressions; and an hundred other sorts and methods of Vice, both the Sons and Daughters of Mankind immerse themselves into; for according to what Principles govern in each Stock or Tree; such is the Fruits according to the common Proverb, for there is nothing more true than that Discord and Disunity begets and brings forth Children like themselves; if the divided Forms and violent oppressive Customs and Principles have obtained the Government in the central Life of the Father and Mother, the Son or Fruit cannot but must partake and bear a Simile of its Parents, whence it proceeded; for if the Foundation of any Creature be Evil, the end must centre in the same; for most of the great Out-rages, Evils and Calamities that fall on and attend Mankind, do arise and proceed from his acting and living under the Government of the disunited and self-ful Principles and Powers of his own Composition, as was hinted before.

Therefore, that Man should have the Knowledge of future Events, either of this World or of that which is to come; it would be a great addition of Evil and Misery to him, seeing he transacts the Affairs of his Life under the conduct of such violent evil Principles and mischievous Methods, Traditions and Customs: But if Mankind had but one grain of true Wisdom, and did see ever so little into themselves or own Magia, then a Man would easily guess what Events such violent, oppressive Methods of Life would produce and bring to pass, both in the Evil and also in the Good, for Nature and God's Law is always one and the same, and true for ever; for every Principle and governing Quality begets and brings forth Children like it self, and endues them with all the Qualifications of the Father, both in Body and Mind, Soul and Spirit, and where he is willing to presage or promise unto himself or Posterity any Good, he must Live first and transact all the Methods of his Life in harmlessness and innocency, avoiding Violence and all sorts and kinds of Oppression, either to Man or Beast, using all the Creatures to a good end and purpose, and above all not to do or enter on any Action of Life with,

Without applying our selves and taking the Advice of that Divine Power, Principle and Advocate that dwells in the Centre of every Man's Soul, whose Rule and Prescriptions, if obeyed, will render our present Momentary Lives comfortable, and Dying-Beds easy, and our future State most Happy.

My Dear Friend, I doubt not when we shall meet in the Heavenly Regions, but that we shall have a most undoubted Confirmation and Illustration of those Truths and wonderful Mysteries we have discoursed of in our Writings, which the Ages to come will have cause to Praise God for, who is the Giver of Gifts and the Revealer of Secrets to the Sons and Daughters of Wisdom, from whom this Knowledge hath proceeded; which undoubtedly in future Times will draw many into the innocent Method of God's Law, which, if Mankind Lived in, would quickly ease the Soul of that great dread and fear of what shall happen after Death; for nothing can hurt or perplex that Soul that hath lived a harmless Life, neither in Time nor Eternity, all Dread, Fear and Sorrow comes in at the Door of Violence and Hurtfulness, as also our not governing our selves nor the Creatures, according to the Right of Nature, and the one only Original Law; and this great violent, tormenting Monster doth first take its Birth in Man's Meats, Drinks, Exercises and Employments, Words and Works are the Fruits that are generated from the central Powers and natural Spirits, so that those evil Principles and Qualities are conveyed from one Generation to another, the Children being Essentially endued with all the Principles, Dispositions and Qualifications of the Father; and that which makes another considerable addition to those Grand Fountains of Evil, Violence and the breaking of God's Holy Union, is the evil and preposterous Education of our Children, and the wicked Examples and Precedents of Fathers, Mothers, and all concerned in Bringing them up, so that what evil Qualifications are wanting in the Seed, are made up and compleated in their Education, which hath and doth take such deep root, that every Generation are more and more Wicked, notwithstanding the continual Preaching, Teaching and Admonishing of the Clergy of all sorts, and their threatening the Evil-doers with eternal Damnation, and Happiness to those that do well, and the Severity of the Magistrates too; nevertheless all will not do, because Precedents, Examples, and the continual practise of all Violence and Wickedness do take deeper root, and make far greater Impression than Words and Precepts: What great matter can be expected for Men to hear two or three hours Discourse of the excellency of Virtue, and at the same time, both Teachers as well as the Hearers do practise Evil and Violence all the Week?

Now, when these things are understood and well considered, how is it possible, that Mankind can arrive at the Haven or Port of Rest? or what satisfaction can that Soul have, whose Methods of Life hath been in opposition to true Innocency and Virtue, having lived and acted by and under all selfish, violent and tyrannical Spirits and Customs? and though many of them be tolerated by Religion, Laws and Tradition, as those supreme and highest Evils are, (*viz.*) The Oppression, and Killing those of our own kind, and all the rest of the innocent Inhabitants of Heaven and Earth, and Eating their Flesh too; those violent Practices of Life the poor Soul can never excuse it self of or get over at the hour of Death, when all the Natural or Spiritual Powers must be separated, and the Soul left Naked to its Works, which attracts a new Body to cloath it self with; there can be no true satisfaction or content in that Soul that hath lived in Oppression, and whose daily Practice hath been to break the Union, both in himself and in all other things: The Customs of Nations, Laws of Princes and Ignorance, will not obliterate those Evils that diametrically oppose God's eternal Law, both of the Creation and his Divine Providence of Preservation, whence do arise in Mens Minds and Souls, in Sickness and at the hour of Death, great Horror, Trouble and Anxiety, and through Blindness and Ignorance do place the cause of their dissatisfaction on some inferior Evil, which they are guilty of too, as was mentioned before.

Therefore, he that would Live well and Die in Peace, must first know God, his Law, and himself; secondly, do no Hurt, thirdly, do all the Good he can; fourthly, Live and Sustain his Life with harmless and innocent Meats and Drinks; fifthly, practise all innocent Employments; sixthly, observe the Rules of Justice, Mercy and Clemency; seventhly, to Educate their Children in all Submission, Honesty and Innocency, and give them no Examples of Evil, Violence or Oppression; for in their tender Age the true and lasting Foundation of Unity, true Virtue, and innocent Methods of Government and Life are laid; it being impossible for Mankind or any particular Person to act in a true and regular Method, in Inclinations, Words, Works and Employments; if he be ignorant of God's central Law planted in himself, and the Qualities and Principles he is made and compounded of: If this great and necessary Knowledge be wanting, and not distinguished, this Secret and wonderful Mystery of our selves being not known, all Thoughts, Inclinations, Words and Works of Life, are either done by chance or proceed from selfish Evil, morose and wicked Principles, as every days woful Experience doth confirm; as for Example, As Men and Women pass in the Street or elsewhere, if any Accidents of hurt

first, be it little or much, from one to another, though un-
wares or against their wills, nevertheless they send forth fierce,
wrathful Words, all tending to promote Violence, as if the Cen-
tre of Hell was open, which evil Speeches do with a rapid mo-
tion join Forces, and raise up by Simile the like Properties in
them to whom they are directed; by this and the like, a Man
may see without a Prospective Glas, what Principles most of all
Men live in and are govern'd by, (*viz.*) Disability and Deformity
are most of all of our Children and Young People Educated
under; and such like wicked Methods are their Precedents and
Examples, and these evil Seeds being Sown so early, they take
such deep root, that in most Constitutions these evil Disposi-
tions and voracious Inclinations can never be obliterated by all
the Precepts in the World.

For this Cause the People in general of most or all Nations,
continue as Wicked and as void of true Knowledge, Temperance,
Sobriety and Piety as ever, nay, every Age makes an addition
of new, and as it were unheard of Violences, Oppressions and
Blasphemies to the former, notwithstanding the Laws of Magi-
strates, to correct evil Manners, and the Admonition and Preach-
ing of the Gospel, the Truth of this all Historys for many
hundred years past confirm; therefore this Degeneration
of Man into all kinds of Evil cannot be remedied or cured
by any of the Ways or Methods formerly or at this day practised,
but by another Method of Life, (*viz.*) We must begin at the
Root, that is, with that which makes Men, or is the Substance
and Essentials of our Bodies and Spirits, clean, innocent Foods,
and harmless Drinks, that our Children may proceed from an
innocent Root, and be brought up in all harmless and innocent
Methods of Life; and above all, that they see nor communicate
with nothing that is unclean, or contrary to Virtue, Sobriety
and Unity, which will not only preserve Mankind from those
gross Violences and Oppressions, but will lay a true and lasting
Foundation, for their Posterity, for Virtue, Temperance, Order
and Innocency, as also the Knowledge of God, which are like Arts,
Trades and Sciences, best and surest planted in the young and
tender Age of Children, that may easily be done then which can-
not be at riper years, as we have largely demonstrated in our
Book, entitled, *A New Method of Educating of Children*; there-
fore in the Eastern Countries the great Zealous Pilgrims, and as
it were unheard of Votaries in Religion, as well in false as true
Notions, are all taught and impressed in Child-hood; and by
the constant Precedents and Examples of their Elders, together
with the Traditions of their Fore-fathers and Custom of the
Country they live in.

Now, upon the whole Matter, it doth appear as clear as the Sun at Noon-day, that most of the Methods and Actions of our Lives do diametrically oppose the eternal, creating and preserving Power of our Great Creator, and his Law of Innocency and Unity; this being Matter of Fact, how then is it possible for Mankind to be contented or satisfied on a Dying-bed, when the Soul must be separated, not only from its Habitation, but also from all Coverings, Shelters, and all that is near and dear to it? besides, there are several other great Evils that do mightily encrease the Anxiety and Trouble of a Dying Man, more especially to all sober Persons; one of the most principal is, that they are obliged to leave their loving Wives and young tender Children and Relations, to be exposed to the infinite Hazards, Calamities and Miseries of the wicked, ungodly, unthinking, blind and ignorant World; and that their Posterity must plunge themselves into the base, gross, unclean, fierce, oppressive Customs, Traditions, Methods and depraved Ways and Principles Mankind hath immersed himself into: The consideration of this, to any Thinking or Pious Person, must needs make a considerable Figure of Trouble, not only to a Dying Person, but also to those that enjoy perfect Health: If a Man doth take a view of his particular Actions and Methods of Life, and then divide them into ten parts, there will certainly be found nine of them most miserable in this World, in one degree or another, whole mischievous, intemperate, unclean, violent Life doth also threaten them with eternal Trouble and Disquietness; it is that same when they read, they may at first sight marvel that we talk on discursive after this manner, but if they will but give themselves leisure, to think, consider and look and examine all the various Actions, Methods, Practices and Employments Mankind subject himself unto, then he will find it true; first consider the great numbers that follow Drums and Trumpets, in the Wars of Rainers; and the violent Employments that depends thereon; and this great number are all in war the Heart of a Nation, (see.) The Youth in the Prime of full strength, sent to these the Sons of Violence and Oppression are the Mob or common People, which are as great in number, as wicked, and hardly one degree lower graduated in all Acts of Intemperance, Uncleaness, Violence and Discord than the former; they want no Furniture to compleat them in the Acts of Mischief, but in the Word of Command or Power, as is clearly manifest, when Changes or Acted in the Government of Cities, Nations and Countries, are so often great Multitudes in a moment fitted and prepared for all Rapin and Spoil, as though they had been trained up and taught the Arts of Violence from their Childhood, which doth sufficiently demonstrate what Principles and

Methods of Life they are Educated in, and what Matter, Seed and Ground they proceed from; the next sort are the middle People, and how many of them are of violent, oppressive Principles, Unjust and Unmerciful, without true natural Affection and Pity; horribly Covetous, Unclean and Intemperate, loaded with procured Distempers, and various other great Evils: Like wise considerable numbers of this Rank do fall into Poverty by Extravagancy and want of Conduct in Trading, and other Misfortunes; fourthly, the next to these are such as are called Gentlemen, which are of various Degrees and Ranks, the greatest numbers of these are endued with these following Talents, (viz.) Their chief Care and Industry is to Educate their Children in all or most of the Grand Evil, which do oppose and contradict God's eternal Law of Unity, and his preserving Power, and that there may be no degree of Evil and Depravation wanting, they first very industriously teach and educate them in Gluttony, Pride and Idleness; next the vain Compliments and use of Arms, even in their young and tender years, as the Killing, Hunting and Oppressing all the innocent Inhabitants of Heaven and Earth; next to these Feats of Arms or Martial Discipline, that they may be endued with the high and domineering Spirit of Violence, which doth not only fit them to be Butchers and Kill Men with ease and without trouble; or the least regret, in Butcher-Hill-Beatings; but to be capable of being Commanders over the Sons of Mercenies and Oppression; (viz.) Soldiers; also another part of these Men of Honour and Title are of High, Proud, Lusty Temper, Impetuous Oppressors of the Poor, being Cruel, Draught, general, Warriors of God's Creature, which doth not only draw on them a multitude of cruel, tormenting Diseases; but doth also make them guilty of cruel, tormenting Diseases; and when these things are considered, and the true Nature and Principles of them; and whence those great and pernicious Clouds of Calamities proceed; then such an one will not marvel, that most Men bring bedgare so barthenful and unwholesome loads to the Body and Mind; more especially when we consider the vast part or greatest number are cut off in their young Age or Strength, which makes our Separation from the universal Change of this World: many degrees more furthermore, terrible and dreadful to all sorts and degrees of People: Now, this cutting off the Life so early, even in Childhood, and in the tender Strength of our Years, is undoubtedly occasioned by the Intemperance, Uncleanliness and Disorders of our Forefathers, with the addition of this present Age makes doth out of the greatest number of Mankind, which doth more clearly appear when we consider the amazing variety and number of Sins of the four Worlds or Elements, (viz.) The unclean

duated Creatures: do not things in the Mineral Kingdom arrive to Maturity, as Metals, Stones, and any other things, belonging to the Element of Earth? and do not Vegetables do the same, whose variety in Nature are beyond Humane Number? great part whereof doth sustain the Life of Man: The like is to be understood of the inferior Animals or Beasts, do not the greatest number live to old Age, or the highest Limit of their Circle or Law, except some, who are subject to the Drudgery and Tyranny of Man, as Horses, and the like? for should these great numbers and variety of Creatures be liable and subject to but half the Disorders, Intemperances, Uncleanliness, Depravity and Diseases Mankind is, what an addition of Misery would it multiply on Man? or how could he Subsist or be Supported, and his Life preserved by them? for should the greatest part of Fruits, Grains and Herbage be Cut off or Blasted in the Bud, or the Off-spring or Young ones of Cows, Horses, and other inferior Ranks of Creatures be Cut off or subject to Distempers, what a great Perplexity would it be on the Humane Race? for nothing has kept them from being invaded by various Calamities and Sicknesses, and preserving them in living to their highest Limits, but only their continuation within the Circle of their Law, that God and Nature have subjected them to and under which, if they had at any time disobeyed or broken, then the very same Flood-gate of Evil and Misery would immediately have fallen on them, as it hath done on Man.

Therefore it is most evident, that the great numbers of unclean, cruel Diseases, short Lives and immature Deaths, and a thousand other Evils come in upon him, as soon as he disobeyed his Creator and the undeviled Law of Nature, the obeying and living within the Limits thereof is the Bond and Preservation of all the Under-graduates, and the contrary is the melancholy House of Death and Misery, as appears by the many Troubles and Perplexities that attend the Humane Race, for should Mankind be divided into ten parts, more than Nine of them Die, and are Cut off either in Childhood or in the Prime of their Strength and Age, many do thereby leave poor, helpless, miserable Wives and Children behind them, who are exposed to all kinds of Violence, Oppressions and Wants, and are in much no better Circumstances than a Ship without either Pilot or Rudder.

Now, my Friend, I do not doubt but when you have considered the fore-mentioned Particulars, you will be satisfied, therefore Mankind are so deeply concerned in, and do so much fear and dread Death.

Likewise there are several material causes in the common miseries of Mens Lives, that bring melancholly imaginations and troubles

troubles to the Dying Person, besides what we have before men-
 tioned, (viz.) in Parents giving precedents, and educating their
 Offspring in all or most of the grand Vices our Great Prophet
 Jesus Christ hath strictly forbidden, on peril of his high Displea-
 sures. The first thing they teach their Children is, the 3 grand
 Vices, Gluttony, Pride and Idleness, which are the common
 roads and inlets to all other Evils, as Passion, Violence and Un-
 cleanness, which do diametrically oppose Justice, Mercy, and
 that great and Universal Sacrament, Charity; for which Holy
 Virtue, Our Lord and Saviour justified and saved the Sheep on
 his Right Hand, commanding them to enter in and inherit the
 Eternal Paradise, whose Gates alway stand open to the Children
 of Wisdom and Obedience: Is not Fighting and Oppression be-
 come the honourablest Employment? and are not our Children
 trained up in the use of Arms and Violence, to kill and oppress
 not only those of our Kind, but spread their Venom also over
 all the undergrated inhabitants of Heaven and Earth, who all
 become Victims to their fierceness and cruelties, being altoge-
 ther as it were dispossessed of common Humanity; for which
 Practices, all the Gossions on the Left Hand were Condemned; for
 the Salvation and Preservation both in Time and Eternity, is
 intailed not only on Christians, but also on all other Nations and
 Religions, on no other condition than to observe and live in the
 government and practice of Gods Commandments, the particulars of which
 our Divine Patron and Principles of Wisdom, do command and
 enjoyn all his Disciples unto, and all that act contrary thereto,
 are undoubtedly intailed dispossessed. Do not most Men that
 are adorned with plentiful talents and Blessings of this World,
 live both themselves and Offspring in the use of Liberty or
 Intemperance, in the use of Drunkenness, of all sorts and Reli-
 gions to break that great and important Commandment? that is
 to fast and give the best and choicest Food and Drink to them
 that are in need; and of all kind of Intemperance and that are able to
 just and Reasonable Liberty, which is the only one of the great
 Vices, but should be indifferently used to each Party, pre-
 venting them from doing such deeds of Charity, which otherwise
 they would be capable of: How willing are the Men to Treat
 themselves and Friends with Bottles of Wine, and with Bunches
 of Meat, and in the same time unwilling to give but
 Shilling to relieve their necessitous and wanting Neighbours, and
 many other things and agreeable practices, to this, most that
 have wherewithall do support themselves, and as to the
 Tallative or Discounting part, it produces our great and
 effect of Folly, Laughter, which the Tutor of their famous
 Methods call pleasure, and a fortiori know concerning
 Mankind could not spend his fighting, precept that no

than exposing it to Sale, as it were by Inch of Candle; which doth make a Sick and Dying Bed still more uneasy and burthen-
 som, more especially when the Sick Person shall think and con-
 sider of the Methods of his Life, great Agonies do arise and spring
 up in the Soul, feeling its Self almost naked or unclothed of all
 the Pleasures of Life; most of which Perplexities are Originalliy
 occasioned by the vain Educations and wicked Customs of Nat-
 ions, more especially among the Christians: What vain, empty,
 frivolous Discourses do all Mothers, Nurses and Maids use to their
 Children, the first 6 or 7 years of their Age? always dis-
 coursing between Jest and Earnest; great part thereof Childish
 Banter, with a hundred odd Tricks and Postures, which doth
 take such deep root, awakening their Similies, so that those Vi-
 ces become essential; that neither Time nor Correction is ever
 able to obliterate them: Is it not common where 5 or 6 Chil-
 dren are, with a Mother, Nurse and Maid, the whole House is
 filled with a great noisom Crying, others Laughing, their Go-
 vernesses Whipping and Threatning of them? and it is but little
 amended when they come to 18 or 20 years of Age, when 6 or
 8 of these meet, what a strange variety of Notes are heard, as
 loud Obsence, Laughter, Jestings, Lying, and Jeering one ano-
 ther, each endeavouring in vain talking, to move that vain and
 ridiculous posture of Laughing; nay, our Gray-Hair'd Senators
 are not free from these Vanities, it being common for ancient
 People to please and delight themselves in telling long Stories of
 their Youthful Wickedness and Follies, and that too in the hear-
 ing of young People, and in the presence of their own Children;
 for Histories tell us, that Christ never Laughed whilst he was
 Cloathed with the Humane Nature; and to this day it is esteem-
 ed a very odd thing for any Person to Laugh in the Eastern Coun-
 treys: Now these things considered, no marvel that most Men on
 Dying Beds are under such perplexity and horror of Mind, which
 doth occasion thousands to make Solemn promises to the Lord to
 amend and redeem their times, if he pleases to continue their
 Lives for a very little season longer, which very few do perform;
 for those grafted evil Methods do quickly get head, and there
 the evil Powers become strong and potent; which doth verifie
 that Proverb, *That which is bred in the Bone will never out of the
 Flesh*: Few or none ever consider, that those Childish Evils or
 Venoms most suck in their Childhood and Youth, do naturally
 improve in ripper years, even to old-Age, as all Trades, Sciences,
 and other Learning do; so that most or all Man's days are worse
 than trifled away: The truth of this appears by the general Con-
 versation of Mankind; go amongst a hundred sorts of People, of all
 Pretences and Religions, and observe their Converse and Dis-
 course, their Nature and Tendency; and upon the whole, a

Man shall not hear one word among many that is edifying, useful and proper, or that tends to the benefit of Mankind, neither in the observation of that which makes them Men, and is the support of the Body, Soul and Spirit, or the knowledge of God, first in our selves, and then in all other Creatures; or how Mankind may render himself capable of discharging that great duty to his Maker, (*viz.*) to govern himself and all the undergraduated Creatures in Good-will, Love and Harmony, which is the true method of doing unto all Gods Creatures as a Man would be done unto; no, no, not a word of any such necessary Truth, but most or all frothy, vain and fantastick. Now if Mankind spends all his Childhood in sucking in and learning Vanity, and their strength of years in the practice of those Evils and Intemperances which often cuts Man off betimes; when these things are considered, it is then no marvel that the Dying or Sick Bed becomes so uneasy, there being hardly any sort of People in the World that their Disciples do Dye with that great trouble or pain of the Mind and Body, as the Christians; more especially that part called the Reformed, which comes to pass for the reasons before mentioned: The *Eastern* People in General Live and Dye peaceably and easy, more especially the People called *Bani-ans*; who perhaps are some of the strictest Observers of Gods Law, (*viz.*) doing unto those of their own kind, and to all inferior Animals and Creatures as they would be done unto; having a severe and particular regard to maintain Unity and Humanity, that they may in the Resurrection or next World, (when New Bodies shall be given them,) arise in Humane Forms and Shapes; for it is their undoubted Faith, that if Man lives in Gods Law, and leads an innocent, harmless Life, shewing Mercy, Love and Compassion to all the sensible Creation, that then they shall not only obtain an Angelical form of Body, but have an Eternal Blessed Unity to live with God and his Holy Angels, in the spangled Regions of Eternity: But on the contrary, those that live in the practice of Violence, Oppression and Killing, whose Minds, Spirits and Souls are precipitated into those furious, fierce Principles; they shall be Cloathed in Eternity with suitable Bodies, for without the Unity or Holy City of Innocency are Dogs, Bears, Lyons, and the like Beasts of Prey, saith St. *John* in the *Revelations*; there being nothing more true and certain, he that breaks the Unity both in himself and in all other Creatures, doth immediately divide himself from God, and breaks forth into Discord, Perplexity and Trouble, let his Religion, Custom and Laws of his Countrey be what it will: And on the other side, that Person that keeps the Unity in himself unviolated, by living in innocent, harmless methods, has Peace both in his Living and Dying: It is a Proverb

mongst the *Eastern Philosophers* and *Bannians*, that nothing makes the Life of Man pleasurable, and the Dying-bed easy, but an innocent Life, and to imitate God, who is the Creator of all Beings and the Preserver of all his Works: This they say is the true Worship of God, and joins them to the Fountain of Benignity: Innocency hurts nothing, nor nothing that those *Eastern Sages* or *Philosophers* have great Veneration for, Silence is one of the most necessary and useful Vertues, because most Men know but very little, and therefore they ought to talk or discourse in proportion to their Understanding; for this cause where there is much talk, there is a like proportion of Ignorance and Folly uttered; as the Wiseman saith, *A Fool is known by his much talking*: Therefore *Pythagoras* and many other *Eastern Philosophers*, taught their Disciples and Scholars Silence, as the first and principlest Precepts; which the People of those Countreys do observe to this day; time and practice hath made it easy and natural to them; so that amongst them, when several Ages are together, (*viz.*) Children, Young Men and Women, middle Age and Old Age, there is not any noise, as talking altogether, but all stand silent and sedate, each Age speaking in their turn, according to their Degrees, which doth not only prevent many Evils, but renders their Family easily Governable, preventing all evil Communication, as Idle Jestings, Laughter, Anger, and a hundred other Inconveniences that attend the *Northern Christians*; for Silence is the true Nurse and Support of Wisdom, more especially when the Seeds of Virtue are sown in Childhood: Likewise, most of the *Western Indians* are great Observers of Silence, speaking much in a few Words; for much talking is the bane of Meditation, obstructing the due consideration, which ought always to have the first place in the Mind, before the Thoughts or Imaginations are Coined into Words; so that Person which is silent by Choice and Prudence, doth obtain many advantages of a talkative Man; he that is silent and utters nothing but what is well digested and weighed, such a one can remember all his Discourse and Conversation in order; but on the other side, he that is talkative or speaks much, utters many things by chance, and is subject to forgetfulness: This the *Christian Nations* have, and do daily experience to be too true: Since the Gates of Silence have been broken open in the *Christian Nations*, and talking of it hath been advanced, the true practice hath been neglected; and it doth now consist chiefly in noise, and giving a parcel of fine words, for there are no People in the World do talk so much of Devotion and Religion, and do practise so little; Words without Practice are like Faith without Charity; and it is too true, that most do study and endeavour to improve their talents of Words, and well methodiz'd Dis-

courses, more than they do in the Practical part; the last being the Life, and the first nothing but Clamour, and making our Creator Author of all those evil Practices, which do concur to make the Soul of Man uneasy, both Living and Dying: What Country in the World doth equal the *Northern* part of Christendom, in that Universal Sin of Drunkenness, which never goes alone, but is attended with a numerous train of Evils of the blackest Nature and Character, more especially amongst the Reformers, who are willing to be thought the best of Christians? There are very few that have wherewithal, but do in one degree or other exceed in their Glasses; which reigning Sins most of the *Eastern and Western Indians* have avoided and freed themselves from, by contenting themselves with that Drink which our Creator and his Handmaid Nature have given and ordained for Drink, both for Man and also for all other Creatures, (*viz.*) pure, undefiled Water, which hath preserved them from many Evils and Outrages; which others that have neglected this Blessed Fountain, have committed against God and all other Creatures; also they are not only the greatest Drinkers of strong Drinks, but the most voracious Eaters of all sorts of gross, unclean Flesh, making little or no distinction between one sort and another, which doth generate all things proportionable thereunto, rendering them surly, bold, robuslick, gross, in all the Actions of Life, which makes very great additions of trouble and discontent, when they are forced to look that grim and meagre Tyrant Death in the Face: Besides what hath been said before, there are two or three vexations Evils that the *Northern* Christians, and others that call themselves by that name, do torment and plague each other with, (*viz.*) Persecution, which doth mightily stir up Envy, Back-biting, and various sorts of Hatred and Contention; which do look with grim, fierce, wrathful Countenances on a Dying Bed; likewise amongst them have been midwived into these *Northern* Regions, various and unheard of Heresies, and most wicked Opinions, as Ranters of various sorts and kinds, which tend to all Evil and Sensuality: What Intemperance or Uncleaness is there in the World, that the *Northern* Christians have not midwived into an essential and substantial Method, by a Universal Custom and Practice; there is hardly a poor Tradesman or Labourer that doth not spend the 8th. or 10th. part of his Gettings or Wages in Tobacco and Strong-drink, and at the same time their poor Wives and Children half Starved for want of Necessaries: These Vices of late years are become a Trade, and practised by the greatest Pretenders to Christianity and Religion, and many other inferior Violences, as young People throwing at Coaks, and several other cruel Sports, and neither the Fathers, Preachers of the Gospel, nor Elders of the People,

do Correct them for those vile Pranks and Evils; so that it is as clear as the Sun Beams, that all or most of these Intemperances and wicked Customs, are justified by our Senators and Parents; for what Evils or Crueltys soever are commonly practised in any Place or Countrey, and not Corrected or Punished, neither by Parents nor Magistrates, is a true Sign that such things are justified: Now let any prudent Person give himself leisure but to consider these depraved Customs and Actions of Mankind, with a distinguishing Understanding, and then he will see with half an Eye the true cause and reason why Man is so perplexed at the Hour of Death, or on a Sick Bed, and how hard a thing it is for him to look the pure, undefiled Love and Son of Eternal Light in the Face, when most of his Actions and Words are bloody cruel, inhumane, and as black as Hell. The whole business of Life and all the Ingenuity, Gifts and Graces the Great Creator hath endued Man with, have been most or all improved to advance Pride, Vain-glory, Cruelty, Oppression and Selfhood. My Friend, when you have read over this Epistle, and weighed it well with a distinguishing Mind, you will be satisfied, wherefore Mankind is so affrighted when he thinks of his Change, or when he is on his Sick and Dying Bed.

These are some of the improved Talents the Lord hath given me, which I freely present and recommend to you; which please to receive for Answer.

I remain

*Your ready Friend and humble Servant,
in the Love of God,*

T. T.

LETTER XXVII.

Of ASTROROLOGY.

S I R,

Y Our kind Letter is before me, and I have considered the Contents thereof: Your principal Question is, whether that Noble branch of the Astral Sciences called Astrology, hath so great influence and important Signification on the Humane Race, as Astrologers of all Ages have affirmed, as appears by many of their Learned and Ingenious Volumes; wherein they do endeavour to demonstrate, that each Person is either Fortunate or Unfortunate, Healthy or Unhealthy, Strong or Weak, Wise or Foolish, Tall or Short, Handsom or the contrary, all according

ing to the time or minute of Birth, and ruling Constellations they are Born under, and an hundred things more to this purpose, too tedious to be here enumerated. Now you say nothing makes such deep and grounded Scruples in your Mind and Understanding, of the Validity or Truth of this Art, as this one particular, (*viz.*) no Person of Understanding but believes, that in the City of *London*, and likewise in the Nation, that there are a great number Born at one time or minute, and under the same degrees of Ascendants, ruling Stars and Configurations of the Heavens; and yet all you say are of various Fortunes, Shapes, Figures, Inclinations and Dispositions: I answer, now all that you take notice and affirm, is a grand Truth; and yet, we must tell you, that this doth not at all invalid or make void Judicial Astrology, but that it is most evident that the Planets and Heavenly Bodies have an innate and powerful influence on all Sublunary Bodies or Things; for it is most evident, that by the circular Motions, Configurations and Influences of those mighty Powers of God or Heavenly Bodies, all material things are influenced, altered and changed out of one thing or quality into another; all the Elements bow before those great Powers, and never fail to yield their Obedience; and therefore as they retreat towards the Chambers of the *South*, our fruitful Season ceases, and the reviving Beams of the Great Eye of the World forsakes our Horizon, we are attended with cold Winds, short Days, long Nights, Rainy, Cloudy, dark Weather, with an intermixture of Frost and Snow; which doth, during the absence of the Sun and other ruling Constellations, strip the Vegetable World of all its Ornaments, so that Nature becomes like Old-Age, and lies Bed-ridden till the return of this Glorious Body, whose presence gives as it were a new Life, Vigor and Strength unto all the Undergraduates and Off-spring of this World; and for this cause, no Man can or dare deny their influences, conduct and power, in and over visible things; but as to the Forms, Shapes, Manners, Strength, Weakness, Riches, Poverty, Honour, Dishonour, Healthiness, and the contrary, which variously do attend Persons in all Places and Countreys, Born at one and the same time, and under the same Stars and Constellations; which as is said before, doth not invalidate the Astrological Science or Influence of the Heavens on Mankind, for the causes and reasons following, (*viz.*) First, every Seed produces or generates a Body and Spirit, in some proportionable degree, according to its Qualifications and Nature, never failing to bring forth some new Essence, that did not manifestly appear in the old Stock or Parents; and although a thousand Persons should be Born at the rising of the same Constellation and under the same Elevation and Configuration of Heaven, nevertheless each of these Persons will wonderfully

wonderfully and strangely vary, both in their Shapes, Forms, Inclinations and Fortunes: The reason is plain, and as it were bare-fac'd; for is there not a strange variety in the Foods, Drinks, Inclinations, Dispositions, Labours, Communications, Customs and Educations: As for Example, suppose that in one City or Town there are ten Persons have ten Sons Born at one and the same minute, and they Educate and bring them up in ten several Arts and Trades, every one of these Persons shall by the secret power of their Employment, be influenced and subjected to the Method and Manners of those that are of the Employment: Is not this clearly seen in all sorts of Business? and the same is to be understood in Communication. Now if those External Conversations, as they may properly be termed, are endued with such a mighty Energie and Power to seek out their Similies, and thereby impose their propertys on the Humane Nature, as in a great degree to encrease and change the Inclinations, Dispositions, Words, and Works: What then must Meats and Drinks do, which are the very Essences and Substances of the Humane Nature? every Son and Daughter is endued with all the Qualifications of their Parents, and the Seed is made and generated from all the Qualifications of the Father and Mother: First, from the quality and quantity of their Meats and Drinks, clean or unclean, well or ill prepared, proper or improper Mixtures: Likewise it is influenced, and as it were inspired by each Persons Employment, Communication, Words and Works; for every Variation not only in Meats and Drinks, but also in all other things or manners of Life, do beget and produce variety of Shapes, Forms, Dispositions and Inclinations: This is wonderfully manifested in the Husbandman's Art; do not the mixtures of various Earths together, alter and change the Vegetables for the better or worse, stronger or weaker, and every sort of Dung or Earth, according to its quality and quantity is thereby rendred capable, and do bring a new Off-spring of Vegetables, called Weeds or Herbs, that were never seen to appear in that spot of Land; for the mixtures of Earths that are of differing qualities, do alter and change the complexion of such Land or Earth, by which secret power of Qualities, that property that was strong becomes weak, and that quality that was in the complexion weak, and did as it were disappear, becomes most powerful and manifest: The very same is to be understood in the Art of Representation; doth not a skilful Painter by an apt commixture of various Earths and Drugs, most curiously represent all the wonderful variety of the Colours, both of the Animal Vegetable and Mineral Worlds; which is all done by the Sympathetical Power and Secret Operation of the mixtures, and compounding the four grand qualities, the Heavens and the Elements

do continually sow and shower down Seeds of Varietys: As for Example, cast up Gravel or Clay, that to all appearance is destitute of all the Sal Nitral or Seminary qualities of Vegetation, nevertheless, being for some time exposed to the Sun and common influences of the Elements, such Gravel or Clay will become covered with various sorts of Herbage; likewise it is farther to be observed, that the Religion, Customs and Manners of each Place or Countrey, do powerfully alter and change the Complexions of Mankind, either for the better or worse, Virtue or Vice; as suppose there should be a scrutiny made, (*viz.*) a thousand Male Children of the most roughest, fiercest, cholerick Complexions, should be sent to be Nursed and Educated in a *Bannian* Countrey, where there is no Fighting, Quarrelling nor Killing either of Men or Beasts, or of any Living Creature; but all their Methods and Manners are sedate and calm, where these young cholerick Sparks have, nor do not see any other Precedent or Example, but Clemency, Mercy, and an humble Deportment of their Elders to Men and Beasts, esteeming it one of the greatest Sins or Crimes that Man is capable to commit against God and the whole Creation, to oppress, hurt or kill either Man or any Living Creature; and let these Youths remain amongst them till they be 20 or 25 years of Age, in which time they will be thoroughly grounded and fixed in their Religion and Customary Methods, not letting them know from whence they came nor from what Parents they proceeded; and then you may be assured that he that is fiercest by Complexion, all the Rhetorick and profits or interest in the World will not be able to perswade such a one, either to Kill, Oppress, be Drunk, or go freely into the Armies of Princes, to destroy those they never saw nor had no occasion of Quarrel. The like is to be understood in all Religions, can any perswade a *Turk* to become a Christian after 20 years of Age? Or on the other side, a Christian to be a *Turk*? and so of all others; by which this great Truth doth appear over all, that Customs, Examples and Living Precedents have far greater power and influence over Mankind, than the Constellation any Person is Born under: Besides, the wonderful and amazing Varieties both of the Animal, Vegetable and Mineral Kingdoms, are such, that the Births of all Created Beings, are in one degree or other manifestly unlike; many Men have been curious in this matter, but no Man could ever find two things in all Circumstances alike, or of one dimention or complexion: And the original cause of this Wonder is hid from the Eyes and Understanding of the greatest number of Men, the blindness, Ignorance and wickedness of Mankind is so great, that the Sons of Wisdom are forbid discovering of this secret Wisdom; for the Unlearned would not only trample Pearls under foot, but al-

so make an ill use of them. no Man doubts; but according to the old Maxim of Wisemen and Naturalists, that Man in Soul, Body and Spirit is a compleat Epitome or Image of the Great Immense Creator and Father of all Beings; and therefore in him is contained the true nature and property of all material Things or Elements, and he may be fitly and properly likened or compared with the Earth, in which are the Seminary Seeds and powers of all Herbs, Grains, Fruits and Trees, of which there is amazing variety, even beyond Humane number, only this difference is to be understood, the Sal Nitral forms and four grand qualities stand in their several respective degrees, in some things one form and quality is strong, another weak, which doth occasion the great difference of Earths, which by the understanding Husbandman and his Cultivation, can be made capable to bring forth all kinds of Herbage, Corn, Seeds, Fruits and Trees, by his encreasing and decreasing of qualittys, which by his Dressing, Dugging and Manuring, he changeth the complexion of the Ground by his apt mixtures, making weak qualities strong, and strong properties weaker: Now can any understanding Man imagine but that there will be the like great difference in the Humane Nature, for Mens Employments, together with their Communications, are able to vary their Complexions, abating and lessening their sanguine, tractable Tempers, and advancing their fierce invading Tempers, which before their conversing with things of the like nature, could hardly be seen or known; so that there is nothing more true, than that every particular Trade, Employment or Practice doth incircle all such that enter into such Business, having a Key that opens all the secret Doors and Gates; and the Complexion or Nature of that thing is never satisfied till it hath found out its Similie, which in a little time and practice doth strengthen and advance; by which weak Dispositions and fainty Inclinations become strong and powerful, and on the other side, strong Inclinations and Dispositions are mightily weakened, and grow languid and drooping as if they had a Consumption: Now if every Man and Woman did not contain the true nature and property of the whole, then this could not be done, for every particular thing must have a Friend or a Confederate in the Humane Nature, or else it could have no power to encrease, decrease, strengthen or weaken Forms, Principles and Qualittys, and mould them into their Natures, by impressing their Dispositions and Inclinations in a great degree alter and chang them. Now if this be true of Exercises and Employments, which are but External, and managed with the motion of the Members of the Body, then what power and influence must Meats and Drinks have on the Soul, Spirit and Body, which are as it were the Original or Seminary Seeds and Substance of the Humane Nature

ture, whose Operations are all Internal; from which are generated Blood, Spirits, Inclinations, Words and Works, either clean or unclean, better or worse, all according to the nature of the Foods? If Mankind and those skill'd in the Astrological Science did understand, and had Wisdom to distinguish these things, they would be far more afraid of the malignant influences of the Stars and Constellations that rule in that part of the Globe called the Earth, that is, evil Education, unclean Meats, Drinks, Exercises, Trades, Employments, Communication, Tradition, wicked Customs and Examples, than from the Male Configuration of the Heavenly Bodies, not but Men do by their Uncleaness and Sinful Methods, most powerfully attract and draw the venomous Nature and Dispositions out of all the Stars, Elements, and all Undergraduated things; for as is mentioned before, Man is like all things and all things like him, and so he is rendered capable to influence all things, and all things have power to influence him, either for better or worse. So wonderful hath our Blessed Creator made all Creatures and Beings, enduing them with an influential Power and Energie; and more particularly the Humane Nature, for it is not to be doubted, but that Mankind is endued with an innate Power, and thereby is not only rendered as capable to move and influence the Starry, Coelestial, and all the powers of the Elements, as they are to move and influence him to that or the other thing, whether it be Virtue or the contrary; for the Princes, Governors, Magistrates of all kinds, together with the Priests, Prophets and Advocates, are the great Stars, Planets and Constellations that Govern, and under whose influence all Men and other Creatures and Things are subjected to in this Sublunary World, there being nothing more true and manifest; that they are the Lords of every Mans Asendant, for by the power and vertue of their Commands, Laws, Customs and Traditions, they make all bow before them, let them be of what Constitution, Nature, or under what Constellation soever, all Configurations, both good or ill must yield Obedience to their Methods, as we have before shewed by the Memorials, Laws, Customs, Traditions and Religions of all Nations; for this cause, that which is esteemed true Virtue and Religion in one Country, is Evil or Vice in another: Now, can any Person that wears Eyes in his Head be so ignorant as to think or believe, that the powers and influences of the Coelestial Bodies are the prime Cause and Promoters of those vast Variety and Difference there is in the Religions and Manners of Mankind? no, no, the true Original of all this amazing variety of Sentiments and Methods, are the Oracles, Prophets and Gods each Country doth Observe, Adore and Worship, be they either good or evil, all, both the Wise and the Simple fall Vi-

aims to their power : Would not Swearing, as is mentioned before, and all other evil Words be they of what nature soever, be as unknown and altogether as hard and impossible as for Children to learn Hebrew, Greek, or any other Language they never heard any speak ; no, the Cœlestial Stars and great illuminated Bodies, whose Orbs or Circles they move by our demonstrative Gueffer : The Mathematicians do tell us that the Orb or Circle of each Planet is far greater than the whole Globe of Earth and Water, which hitherto no Man in the general hath doubted, what they have found true by the Observations of the most Learned and Ingenious of all Ages for some thousands of years ; and if so, what mortal Man can guefs the wonderful Creatures and Inhabitants that may possibly dwell and inhabit those Spacious Airy Plains ? for so they seem to us ; and who can tell but that the Globe of Earth and Water may appear to the Creatures of those Worlds as they do to us ; and consequently that the Mathematicians and Astrologers of those unknown Worlds, may make as great ado about the influences of our Planets, Stars and Constellations, as we do of theirs, and give us the same Titles and Names as we do them ; but we have never ravelled in their Regions, nor conversed with the People and World of the Moon, and therefore shall submit and be silent in this gueffing Philosophy. It is further to be considered, that the good and evil Successes or Fortunes to the Ascendants, Planets and Significators, that as Astrologers say, are showered down upon Mankind by the benevolent and malignant influences of those great Luminaries and Cœlestial Bodies, which are various and strange, if all be true as Philosophers say : Now the Evils and Misfortunes are as it were beyond Humane number, in comparison of the Good ; and whatsoever Misfortune or Evil doth happen or befall Mankind, is by many of those cunning Men attributed to the Configurations and Directions of Planets and Significators, or some one of them ; to *Saturn* they say, when ill signified, he powerfully inclines his Sons and Daughters to Oppression, Violence, Killing, Covetousness, Back-biting, Envy, Strife, and all kinds of evil Words and Works : And the like is to be understood of the other Six Planets ; whereas, it is as clear as the Sun Beams at Noon-day, that all the Intemperances, Evils and Outrages Mankind doth commit against God and his Neighbour, are generated and midwived into the World by Customs, Presidents, evil Communications and Examples ; as appears by the foregoing ; and if this be true, how angry then will those great Illuminated Powers of Heaven be with Man, for laying the Cause and Foundation of those great Evils upon them, as when the fair Sex are vain, proud wanton and foolish, to say that *Venus*, that great and wonderful Illuminated Body and Queen

Queen of Love, is the cause that inclines them to such Wickedness; or when a young Man is ingenious, sharp and witty, and turns all into Cheating, to attribute it to *Mercury*; and when any Person is vain, wanton and unconstant, to lay the cause on the Moon and her Influences; or when a Man is fierce, devilish, hard-hearted, cruel, and subject to Wrath, Passion and Violence, to lay the cause on *Mars*; and when false in Religion, to attribute it to an unfortunate *Jupiter*; and when proud and subject to Vain-glory and boasting, to fix it on the Sun; when in Truth, the Original cause of most or all Evils and Sins, take their first birth in the center of a Mans self, and the People he Lives amongst and communicates with; so that Mankind doth mightily add to his evil Course of Life, by laying the cause where he should not, and belying those innocent Powers; which wicked Trade he hath followed ever since he transgressed Gods Holy Law and Commandment, putting the evil from himself and laying the cause on some other thing; of which its said, that our Mother *Eve* was the first Precedent or Example: Now what Mankind have to say for themselves when they shall be brought to the Test, I cannot imagine; for it seems impossible for Astrologers, that they should pass their Accompt without making retaliation or satisfaction; so that the Wisemen have made but poor work of their Studies.

It is likewise further to be Noted, that no Creatures or Sublunary Bodies are subject or compelled to obey the Influences of the Heavenly Bodies, but only such as have kept and Lived under the Law of God, and observed and not broken the limits of their Natural Orbe or Circle in which each specifick Body or Creature was Originally Created and brought forth, as we have hinted before; for all the wonderful and most amazing of the Heavenly Luminaries called Stars, Planets and Signs, and though their number be far beyond all Humane Numeration, nevertheless each of them doth keep within the limits and bounds of their Orbs and Original Circles, and doth alway move with an exact and regular motion, keeping and obeying the Voice and great Law of their Creator: And for this cause, all Corporeal Beings that live and move within the Limits of their first Law, and have not at any time broken, nor in any degree exceeded its bounds, are all subject to the Laws, Orders and Methods of Heaven, and to all the Influences of those great Powers, vulgarly called Stars, Planets and Constellations; and they do with the highest diligence endeavour to observe and imitate their Superior Powers, every Creature observing both time and season; so that all things are done and brought forth in an exact and wonderful Method and Order, which is strangely amazing and surprizing to any considerate Person: Do not all the numerous Off-springs of the Earth

obey the Motions, Influences and Voice of the Heavenly Bodies or Constellations? And are not the Children or Fruits of our Mother Earth, better or worse, strong or weak, virtuous or the contrary, all according to the Benevolent or Malevolent Influences or Configurations of the Stars, Constellations and Elements. The like is to be understood of the Sensitive Creatures called Beasts, of which there is an unaccountable variety; nevertheless, each doth in a most wonderful manner and curious method observe and constantly obey the Original Law God stamp'd on them; and their Young Ones or Children learn and observe the same, without the invading, fierce Rods of School-Masters or Tutors; and as the Heavenly Bodies and Governing Powers of the Great Creator, do all work, move and govern in a most exact and regular Order and Method: The like is to be understood of all the Children or Off-spring of the Elements, who keep their first Law, and therefore they do all as exactly keep and observe their times and seasons, alway moving within the compass and bounds of their own Circles or Orbs they were Created in; and their whole business both of Motion, Inclination; and all the Actions of Life, is to imitate and observe the Laws and Commands of their Superiors, (*viz.*) the Heavenly Bodies: But the contrary is to be understood of the Humane Race, who have defaced their noble Image, by breaking the Law of their Creator, and thereby have destroyed the Orbs and Limits of their own Circle, so that they are as it were blind, and know little or nothing of the wonderful Operations of their own Heaven, nor are they in any degree sensible of their own Natures or the Principles they are compounded of, which makes them utter Strangers to themselves and to all the wonderful Mysteries of Gods Law; and for this cause, Mankind ever since he hath transgressed the Holy Laws of God, and exceeded the limits and bounds of the innocent Methods and Operations of Nature, hath been as it were forced and compelled to make strict and severe Laws against the wicked Enormities and Violences he committed against his own Kind, and likewise to all the innocent Inhabitants of Heaven and Earth; and had not some of the more Wise fixed on Mankind those Laws of retaliation, (*viz.*) of Rewards and Punishments, Man would quickly have destroyed the whole Creation and have raced himself off the Earth; so that it is as clear as the Sun at Noon-day, that if Mankind had not Dishonoured his Creation and defaced his noble Image, by suffering that great and wonderful power, the free and unbounded Will, to enter into evil Principles, and consequently Practices; by vertue whereof he was Superior to all the visible Creatures of this World; then we say, if this had not been done, Mankind would not have had any more occasion to have made Laws with promises of Rewards and

and Punishments, than the Undergraduated Creatures of the Field have; for so soon as Man had entered into Cruelty and Revenge, and so broke himself off from the Commands and Laws of God and of the Heavens, that he instantly became his own Law-maker, and was thereby subjected to all the Influences, Laws and Customs of the Sublunary Planets, Stars and Constellations, and is principally governed by them in all Nations; and therefore as Mankind is departed from the simple Methods of Gods Law into evil Principles and Methods of Life, by which means he hath rendered himself incapable of the benevolent Influences and Powers of Gods Law, and also of the sweet and fructifying Dews of the Heavenly Bodies; but on the other side, by his cruel and unnatural Methods of Life he is only capable to attract or draw unto himself the Venom, and weak Influences out of all things Elements and Constellations; for all things of this great Being or visible World, are compounded of the two Grand Principles of Good and Evil, and into what Man doth enter with his free unbounded Will, that same Principle obtains the Government, and becomes his Ascendant or Governing Constellation, whether it be Good or Evil; and this Grand Truth every sensible Man must grant, that each principle or quality hath a Key in its own Bosom, both in the Evil and in the Good, to penetrate the depth of all things, and to influence and to be influenced by its Similie; the Good searcheth the whole Globe of the Heavens and Earth, and wheresoever it findeth its Similie there it rejoyleth, and is thereby strengthened. The like is to be understood of the evil Genius, every Star, Sign and Planet hath great influence and power in his own Orb or Circle, for in them all Learned in the Astral or Mathematical Science, each Planet or Constellation delights and hath a Similie with its own Nature, but when those great Luminaries are out of their Orbs, or meet with contrary Natures, then they are said to be weak and impotent, and their Influences are in proportion, from whence the Notion of Strength and Weakness of the Planets proceed; every particular thing both in the Heaven and in the Earth, is best pleased and delighted in that which is nearest and most like it self; this every one doth know more or less; and therefore if Mankind would have the benevolent and sweet Influences both of the Heaven and of the Earth, and of those of his own Kind too; then let him with his Will enter into Temperance, Patience, Order, and into all vertuous courses of Life, and then he will quickly obtain that Blessed Magnet that will attract and influence the good in the Earth and in the Heavens, and the good likewise in the whole Universe will naturally and powerfully influence him, all the great Governing Stars and Constellations will befriend him with their vertuous Influences: The contrary is to be understood of

him who suffers his Will and Desire to enter into the Methods and Principles of evil and violent courses of Life, such a one draws unto himself the Evils and Venoms out of all things, both of Heaven and Earth. Others object and say, (*viz.*) if each Mans good and ill Fortune, Health and Sicknefs, Death and Life, Honour and Dishonour, Riches, and the contrary, do depend on the time of Birth, the Ascendant, Governing Stars and Constellations, together with the Friendly Aspects and Configurations the Heavenly Bodies have with each other; they say if this be true, how comes this to pass that a Hundred Thousand Men come into the Field of *Mars*, Fifty Thousand on a side, and within the compass of one day or twelve hours time, there are slain Sixty or Seventy thousand on both sides, this doth startle and amuse all Men that are ignorant of the Government and Powers of the Heaven and Earth, making conclusions, and measuring all things according to their narrow Capacities and Sensuality, knowing nothing of Gods Law themselves, nor the Sympathetical Methods of Nature; for as we have mentioned before, Mankind having by Disobedience and Fraud, broken the Laws of God, and consequently of the Heavens and the great ruling Powers thereof; and therefore he is not now in the common Capacity of those Creatures that have kept their first Law and Station they were Created in; so that now by the power of his free Will he is rendred capable to Create, Chuse and Ordain Earthly Stars, Constellations, Governors and Princes in this Sublunary World, or dark Earthly Globe, and thereby he is become a compleat Citizen of the Earthly Regions, and consequently as subject to the Influences of those Earthy Gods, Governors and Princes, as those Creatures are to the Heavenly Constellations and Governors that have not broken their Law, but kept their first Station; and as these most wonderful and amazing Luminaries, Stars and Constellations, do by their circular Motions, Configurations and Sympathetical Operations, govern and rule their Subjects or inferior Creatures, that have not broken their first bounds and limits of Gods Law, and a regular, exact Method and Order, as is most clear and manifest (by every days Experience) to the Vulgar. The like is to be understood of the Degraded Legions, or Creatures called Men, who have as is mentioned before, broken their Original or Heavenly Laws, and so are no more subject to the Laws, Orders and Methods of the Heavens and ruling Princes of their own making; for so soon as Man had Degraded himself, and fallen from, and out of the power of the Heavenly Government, and so become depraved, then immediately from the same ignorant, blind and wicked Principle, as by Similie, he did and doth to this day, chuse and advance proportionable Governors and Princes to rule over them, and do there-
by

thereby oblige themselves under the Penalties of cruel and severe Laws, and so becomes subject to all their Innate Influences and Commands, so that it is most clear and manifest, that if the Governor of any People or Prince of this or the other Nation, have a mind or desire to make War, or to spoil his Neighbouring Countries, he can presently command his People or Subjects into Warlike postures, and cause them to march into the Field, where Twenty or Thirty Thousand are Slain in a Moment, so that every one is subject to the good and ill Fate and Destiny of that Star or Constellation he has made his Governor, and unto whose Laws he hath subjected himself.

This is farther demonstrated by all the under-graduated Creatures called Beasts, (*viz.*) If any Person becomes Master of a Thousand Sheep, Cows, Horses, or any other Creatures, has not our Laws and Customs made him Lord over them? and doth not their good and ill Fate depend only on him, being unaccountable for all his Actions towards them, whether good or Evil, Life or Death are in and under his Power and Influence? and cannot he dispose of those innocent Creatures several ways at his pleasure, one part or number to the Hang-man or Butcher, to be Slain all in one hour, and another number to be preserved for some years? and yet for all this those Creatures are Midwived into this World, not only at several times, but under as various Ascendants and governing Constellations of Heaven as Mankind is; so that it is clear, let any Person be Born under what Ascendant or Constellation soever, nevertheless he shall be compelled by the Laws of his Sublunary Gods, Customs and Traditions of the Place or Country he lives in, to submit and obey them: For so soon as Mankind broke himself off from the innocent Influences and Government of the Law of God, and the sweet Influences of the Heavenly Powers, he immediately became subject to a Foreign or Tyrannical Power, so that he is become altogether ignorant of all the great Mysteries, Qualities and Principles his Creator hath endued him with; the Eye of his Understanding, and all the wonderful Faculties and Intellectual magick Powers become encircled with a dark Cloud of Ignorance, so that he is now like a Ship that has neither Pilot nor Rudder, tossed to and fro by the fierce invading Waves of the Sea, that has no Harbour nor Centre, but he is continually drawn by the dark, ignorant, insulting, earthy Constellations, Customs and Powers, out of one Evil into another, seeking Content and Rest in all his Undertakings, Enterprizes and Methods, but rarely finds any Satisfaction, which cannot be obtained by any other way or method, but only by Virtue and the Power of Regeneration, that is to return and observe the Laws of God and Nature; for Mankind cannot be a Subject of Heaven, till he obeys and lives

in and under the Laws and Influences thereof, as our great Prophet and Saviour Jesus Christ, or the Divine Eye or Principle hath told us; *His Servants ye are whom ye Obey.*

Accept this in Answer to yours, for the present, from your Friend and Servant
T. T.

LETTER XXVIII.

Of the perpetual MOTION.

S I R,

I Have received yours of the 26th. of May, 1699, filled with complaints of the various Indispositions and Diseases that have lately invaded the Health, both of your Body and Mind; and the worst of all is, these Intestine Enemies have not only beset you on all sides, but they are numerous and powerful; so that all the helps and succours that Nature, with the aid and assistance either of Meats, Drinks, Exercises, Airs or Medicines, seem too short and feeble to restore you to your former Health: However we shall freely give you our Advice, which will be easie to be observed and practised, if you will but stem the Tide of Custom and give your Mind to it, (*viz.*)

First, We refer you to our Writings, in which we have largely discoursed of the Preservation of Health, also of the qualities and quantities of Meats and Drinks, also of Exercises, Airs and Communications; where you will find both general and particular rules for Health.

Secondly, The Foods that may be most valuable to recover and maintain your lost Health, are several sorts of Pottages or Spoon-meats, as Water-gruel, Milk-pottage, Pap made of Water and Flour, or with Milk and Water, Pottets, Bread, and Milk as it comes from the Cow; several sorts of Caudle, made of Oat-meal, Water, Ale, Wine, or with Eggs, Chocolate, all eaten with some Bread, these are the principal Foods you ought to apply your self unto, being easie of Digestion, and are to be preferred before hard, strong, salt, fat things; for the Juices and Virtues are easie, Distilling their Nutritive qualities in a silent Method, making no noise, nor give no Disturbance, from whose innocent power and sweet vertues, the Blood and all the motions of the Body becomes advanced into a better state of Health.

Thirdly, Your Drink ought to be good Water, or at least ways small Ale, Wine allayed with Water, &c.

Fourthly, Exercise your self in open, airy places, and by running Rivers sides, and you must above all refrain and withdraw your self from all Sedentary Business, more especially, that tedious

dious and ineffectual Study of the perpetual Motion, a thing that seems altogether impossible to be obtained, because it doth Diametrically oppose all Gods Methods and Laws in this Visible World, which you and others ought to have considered, before such a Labour had been entered upon; do but survey and contemplate all visible Beings and Off-Springs of God and his great Powers, called Stars, Constellations and Elements, as Earth, Air, Fire and Water; by whom the Great Creator works all wonderful things; are not their Productions and Created Beings limited in their Motions and all their Methods of Life? or can any Creature break their Circle in which Gods Law hath bounded it? and if the Sons and Daughters of the Elements have their set bounds and limits, and cannot pass their several Periods of Time, how then is it possible that we by a certain Art or Science, should out-do our selves? for Art and Science is but a third Birth from the Original, and consequently but Grand Children; now that which is endued with a perpetual Motion, Old Age never overtakes them, but they are as it were always Youthful and Vigorous; and therefore may have the Character of Immortal; and if the Off-spring and Children of the great Immortal Being be Mortal, what then must the Arts and Sciences be that are produced or flowes from them, as a third Birth? or can that Creature which is Mortal produce that which is Immortal or Perpetual, which is one and the same: There is no Creature or Being in this Sublunary World that hath an Eternal Motion, but only the Original or Grand Powers of God, (*viz.*) the Sun, Moon, and innumerable Company of Stars and Constellations, together with the ever teeming Elements, (*viz.*) the Fire, Water, Earth and Air, whose generating, creating and preserving Motions are perpetual; but their Progenies or Off-spring, whose variety and number are beyond Humane Arithmetick, which are all circumscribed to certain Bounds, Limits and Periods in their Motions, Generation and Growth; and that is most clear, and it is witnessed by innumerable living Testimonies, that for any person to pretend to do or attain to that, which God, his Law, and the whole course and method of all Created Beings forbids, on the peril of Gods high Displeasure: It is true, Mankind by Industry and Art, hath found out many curious and useful things, as that of Clocks and Watches, which of late have been mightily improved, and it is not to be doubted; but that it will be still farther advanced in all Motions and Curiosities thereunto belonging; but still Gods Eternal Law and his Handmaid Nature, puts Bounds and Limits, so that they cannot exceed their Circles; all Arts, Trades and Sciences take their Birth in Nature, and the better Workman or more curious any Person is, the more nearer he comes to Nature, but however

it is but an imitation of her; for all Arts and Sciences, Trades, and whatsoever is done and performed by Mankind, the Excellency thereof doth chiefly depend on the degrees of each Persons Judgment, and their distinguishing that principle, form, quality and nature of the thing or materials they work on, and according to the degrees of each Mans Judgment and distinguishing power, such a Workman he becomes, either better or worse; the Original Principles of all Sciences, Arts and Trades are the same for ever, but the Superstructures or Building thereon do strangely and wonderfully vary, either for the better or worse, all according to the judgment and the degrees of distinguishing in the Workman; for Nature hath bounded every Man in his Gifts and Talents, for Arts and Sciences are beyond all Humane Number and Capacities; however there are very few, if any that attain to their highest limit in either Arts, Trades, Sciences, Health or length of Days, which have come to pass by the depraved and unnatural Methods Mankind have from one Generation to another embraced: For this cause, the more ignorant any Person is, the more he values the Works of his Hand, that is, the Commodity he works on or makes up; and indeed no Artist is so apt to bragg or be proud of his Work, as he that wants a sound Judgment and a distinguishing Understanding, such a Persons Hands goes as far as his Judgment, he values that which one that has Understanding and doth distinguish the principal parts of such a peice cannot; but that Person that hath a sound Judgment, and doth distinguish the principles and parts of the matter or thing he works on; such a one is rarely proud or conceited of his Art in himself, whatever he may pretend to others for the sake of Gain or his Interest, because his Judgment and Understanding went before, or is greater than his Hands can perform; by which Eye of Distinction he sees plainly that the peice of Work, be it what it will, may be better performed; so that such a one is less apt to boast: For this cause, ordinary Workmen or such as are called Bunglers, are more apt to boast and to be pleased than better Artists; and if the curious Workmanship of some others of the same Trade did not clip the Wings of such Persons, they would be exceeding proud of what they can do: Now as is hinted before, there are but few People in this Nation that ever do attain to the highest limit or number, or become so curious in Arts, Sciences and Trades, as their Genius is capable of; the Original or grand causes thereof are, (*viz.*) First, most or all Youth are too Old before they are amongst, or communicate with such People that are of the same Trade, Art or Science they are put to, as we have more largely Discoursed in our new Method of Education, for the younger and greener Children are, the more capable they are of recei-

ving all Characters and Impressions; and for this cause, if little Children were but accustomed to be amongst, and constantly communicate some part of each day with hard working Tradesmen, and though they were not able to do or perform any part of such Labour with their Hands, nevertheless their Judgments and distinguishing Faculties of Nature, will as it were, unknown to themselves, be improved; and such when they come to be put to that Trade or Art, shall obtain it in a shorter time, and be more curious and better Workmen.

Secondly, There is wanting a true natural method and form in the learning and doing of most things, and the well ordering of Young People, both in Meats, Drinks and Communications; for Temperance and Order are the Spring-heads that renders Mankind capable to attain to the highest limits of his natural Genius: And on the other side, for want of conduct and a proper management of the Humane Earth, and of the Sowing in each sort of Land the most agreeable Seeds, and that too in its due Season, is the chief occasion that the greatest number are so deeply Depraved, Insipid, Ignorant, Foolish and Intemperate, knowing little or nothing either of God, themselves, nor of the wonderful Works of their Maker; for to be Ignorant is the greatest Evil in the World, because it puts Mankind on a thousand Projections, that have no principles nor ground in Nature, some in one thing some in others, which do ensnare and entangle the most ingenious Persons, whose Gifts and Talents would have brought Honour to God and have been serviceable unto Men; but for want of Prudence and a distinguishing mind, all their Toil, Labour and Industry hath chiefly served to inflame themselves, both in Body and Mind, and to lead their ignorant Neighbours into the same Mischiefs and Inconveniences: Therefore my Friend, lay aside all natural Propensity to this Study, and the Reading of Authors that treat of this matter, (and also consider what we have here presented you with, and mind your Health which is deeply wounded or invaded on all sides,) which is the true method and means under God to preserve your own Motions and Health, both of your Body and Mind, to the highest degree, that God and his Handmaid Nature have allotted you.

I am your Friend and Servant

T. T.

LETTER XXIX.

Of MUSICK.

S I R,

YOURS of the 26th. of July, 1698, lies before me, and having seriously considered the Contents thereof, importing your desire to know whether there be any better or shorter Method for Children and Young People to learn Musick, than our Musicians and Masters of that Science do usually teach: I do readily agree with you, that their Methods are not only Intricate, Laborious, Chargeable and Tedious; but farther, when all is done, amounts to little or no purpose or assurance of time, whereby many Lovers of that excellent Art have been discouraged from learning themselves, or having their Children instructed therein, and consequently the improvement of so inspired a Branch of Mathematicks, is obstructed; to which the pride and insolency of many of the Masters, especially such as are endued with any excellency therein, has not also a little contributed, in as much as what from the one and the other cause, we do experimentally find; there is not one of Thirty or Forty that ever attains to any competency of knowledge in this Art, or to perform a Part at Sight; so that their Time, Labour and Money spent therein, is much worse, and redounds more to their damage, than if so much had been given clearly away; for the Tree is not only lost, but even the Season for Planting and Sowing also: Wherefore upon the whole matter it must necessarily follow, that if shorter, easier and quicker Methods be not gone upon for the obtaining a competent stock of Knowledge and assurance in it, than is now generally taught, it will be the part of every considerate Person to desist from the pursuit of it, and to engage and advise others as much as he can to the contrary.

But, Sir your longing and earnest desire after Wisdom and true Knowledge, having penetrated into the very Center of my Magic or Magick Powers, (as I may call them) has generated many thoughts and true Mathematical Notions in my Head, concerning this Science of Musick, which I shall make bold to Midwife into the World in due Season, whether with or without the leave of our Musical Gentlemen; but first communicate them unto you for your approbation and satisfaction; and having premised, that I have already shewed in my Book Entituled *A way to Health*, the Excellency of Musick in General, and particularly the principles and Birth, as Sounds and Harmony, to which I

referr you. I shall endeavour in this place to lay down a short and easy way and method, for Learners to obtain a competent Knowledge of this noble Science.

The first thing then that you are to teach your Children, whom you design for Musick, is to read and know the proper Names, and the Notes, and the *Gamut*, and to distinguish them in their several places and distances

Secondly, you are to teach them the time and length of each Note, by expressing them with the Voice and motion of the Foot, if it be Instrumentals; but if Vocal, then with the motion of the Hand; and this any Musical Child will readily learn and perform in less than four Months, if they be kept to the practice thereof but two or three hours in a day: When that is done, then teach them to strike the Notes with the Bow or Finger, according to what Musick it is, and be sure to make them keep and constantly beat the time of each Note with the foot, and never suffer them to neglect the motion of it or of the Hand; and as soon as they can strike the Strings any thing clear and firm, then proceed to some easy Lesson, not to strike one Note or Bar without measuring of them with the motion of the foot and Voice too; and tho' the Child cannot Sing them, yet in Speaking of them in time, together with the fore-mentioned motion of the foot, will not only confirm them in the dividing of the time, but also beget a natural motion and habit, both in the Members of the Body and Intellect or Mind too: Or else you may teach Children to strike the Strings, then make them to do it in time, always using the motion of the Foot or Hand, and so proceed, never suffering them to neglect the said motion of the Foot, and Speaking or Voice, which is a double confirmation, and will give the Learner assurance, making them to understand the dividing of time much sooner.

Now by either of these Methods you may learn any Child of Six, Seven or Eight years of Age to play any indifferent Lesson, Base, or Division at sight, within the space of one year, which I caused one to do in less than Ten Months, and when he could do that, learned to Sing, and take out all indifferent Songs, without a Master, in four Months space; for the greatest difficulty in learning of this noble Science, consists chiefly in understanding of the Time, since by the wonderful and secret Art of dividing it, all Musical Harmony is performed, and without it there is none either in Man or Birds, but only a Voice, Tone or Noise undistinguishable; and therefore Musical Harmony is nothing else but a proper and most natural method of Talking in Tune, or a kind of a Sympathetical agreement between Words, Tones and Sounds, divided into longer or shorter Sentences, which can never be nicely or properly performed, either in Vocal or Instrumental

Instrumental Musick, but only by the motion of the Members of the Body, as well as the Intellectual part of Man: For all Arts, Sciences and Trades whatsoever, are learnt by a three-fold Method or Birth, the first whereof is done by opening the hidden or Magick powers in us, vulgarly called Thoughts or Imaginations; the second is, when those Thoughts or Desires are formed into Words or Sentences, and the third Birth is the putting of these two into Motion and Action, whereby Thoughts and Words become in a kind Essential, Substantial or Material, which so long as the Art or Science remains in the Magia only, could never obtain Essentiality, but continued as an Ideal power, and as it were unknown; easily cut off, lost or forgot.

But when the Thoughts or Magick Powers are formed into Words, they then become more External, and do thereby obtain as I may say, a Sidaereal or Airy Body, which is much more difficult to be obliterated, than that which is retained in the Thoughts or Magia of the Mind; but still Words being no more than a composition of the Airy Powers, can by no means become really substantial, but only by being put into Action; which is clearly demonstrated and understood in the learning of all Arts, Sciences, Trades and Employments; not but that the Five Senses may be made capable of great Distinguishings and Understandings, by being accustomed to hear Musical Harmony, but they can never perform or do any thing except such do midwife the Magick Powers of Hearing, into Words, Motion and Action, which Crowns the whole with Essentiality, and gives it an existence; and therefore its almost impossible for any Person to be a compleat Artist in any common Trade, Art or Science, by the use of the Sense only, except such things be performed by the Motions and Actions of the Body and Members thereof; for while any Art remains in the Magia only of Thoughts or Words, it can never be performed from that very reason or constitution of such Bodies, if I may call them so, which are invisible, and as it were Aethereal, and cannot be incircled or made Essential; so that our Thoughts and Imaginations pass and repass, leaving no Precedent or Foot-steps behind them, that any thing can be learned thereby; and tho' Words may be said to approach nearer unto a Corporiety than Thoughts, yet they being too slender, and their Airy Bodies invisible, they cannot make such a deep impression, nor become so substantial and significant as the Motions or the Members of the Body; and for this cause, all Men cannot but be sensible, that no Thoughts or Words are so valuable or so substantial as Actions, seeing Motion and Action may be called the Royal Bodies, wherein all the Intellectual and Magical Powers are incircled, and thereby become known; and through the same Circle, the said Powers, Thoughts and Words become

become substantial and real; so that upon the whole, its manifest that all the curious Arts, Sciences, Trades and Occupations that have, or ever will have a Being in this World, must be midwived in thro' Motion and Action, according to the Great Apostle of the *Gentiles*, who says, the visible things do shew and declare the invisible Powers of the Great Creator. Hence it is all Men agree that Practice is the Life in Learning of all Sciences, as it brings forth and manifests the hidden, Magical Thoughts and Powers unto us, making them substantial, which could never have appeared or had a Being any other way.

Now Sir, upon your understanding aright what we have here in Demonstrated, its not to be doubted, but you will be of my Opinion, that the Masters of Musick ought to teach their Scholars the dividing of Time, by certain movements or motions of the Body, before they suffer the Sounds of the Instruments to enter into their Ears and Intellects, or at least to teach them to divide their Time by the motion of the Body, at the same time; but the first Method is the best, and soonest Learned; for the Sounds of all Instruments and Voices are invisible, and being Cloathed with a thin Azreal Body, they easily penetrate into the very Center of our Intellectual Powers, as it were by an assimilating quality, whereby an Airy Body or Habit is quickly begotten; which Habit is as it were Incorporeal, Unfixed, moving to and fro with a rapid or unbounded Motion; so that if the Musician teaches his Scholar long by Ear, without the motion and action of the Members of the Body, then that habit of Hearing, and of the Incorporeal Powers, will grow so strong, and the Airy Fancy so moveable, quick, and as it were unbounded; that it will be a difficult piece of work, and require much time to bring such a one to Play Time, or to have any assurance, the motion and action of the Members of the Body being not easily to be brought to move in any degree of Uniformity with the motions of the said prevalent, unbounded Fancy; whereas all Motions ought in Musical Harmony and dividing of Time, to keep an equal pace with each other; and the reason thereof is, because the motions of the Intellect and Airy Roving Fancy, cannot be any way fixed or brought into an equal motion, but only by being made Corporeal, that is, by being put into action or motion of the Members of our Bodies, which in the beginning of any Persons Learning, is easily performed, because the motion of the Body or Members thereof correct those flying, unbounded ones of the Aerial Fancy and Imaginative Powers, and at the same time the Airy or Intellectual motions of the Fancy, inspire the heavy, dull, melancholly, Corporeal motions of the Body; so that there is by a little custom and practice a concatination or agreement between both, so they keep equal
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and go Hand in Hand together, and the Person so Learning is as it were unperceived by himself, made capable to do more in one year and to better purpose, than generally is done the common way within the compass of Seven; so horrid and mischievous are Unnatural Methods in the Learning of any Trades, Arts or Sciences.

All Songs, Lessons and Divisions are hard, troublesome, laborious and intricate, to all that cannot divide or play the Time with assurance; and though there be many that by beginning in their Youth and force of practice, attain to great and swift Hands, yet its observable, if they give over practising but for a little while, they quickly forget; and 'tis certain that their want of Time and assurance to play off Hand, at sight as they call it, makes them often when the Eyes of Parents and Tutors leave them, give it quite off; and indeed there is a great deal of reason for their so doing, seeing in every new Lesson, Division or Song they must not only puzzle their Fancies and Intellectuals, but still be under the Tutorage of a Master, which is tedious and burdensom to the most industrious, besides, the Learning and Playing the same Lesson over and over again tires and dulls the Ears, and all the Airy, Intellectual Powers belonging to that noble Sense of Hearing.

But altogether the contrary is to be understood on the other side, with the Person that has obtained the assurance of Time, who can readily Play at sight, and consequently in Consort, which is the highest Pleasure, and the Fancy and airy Motions of the Mind are always united and pleased; and such a Person never can forget by neglect, but whensoever he pleases, all his Powers and Faculties are ready, and a small practise will bring him in again; so great are the advantages of a proper and right Method of learning this noble Science.

Now, the proper Age or Time for sowing the Seeds of Arts and Sciences, and of all Trades also, (except such as are hard and robustick) and so of this Science in particular, is early, while the Plants are young, green and tender, of which God and his Hand-maid Nature gives us a Precedent in all Vegetables; and therefore such as would have their Children to be excellent Proficients in any Art or Science, let them begin early with them: And for all such as are fitted by Nature for Musical Harmony, the best time for them to begin, is at four or five years of Age, their Youthfulness giving them great command of Hand, and they will draw forth curious, mellow, graceful Sounds, far beyond such as begin at ten or twelve years of Age: And the like is to be understood of several other Branches of the Mathematicks, as Writing, Drawing and Reading; the last whereof we have set forth in several of our Tracts; so that it is possible,
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by such a proper Method and constant Practice, to advance Musical Harmony still to a far higher degree than it is at this day, tho' I must confess there are great things done in this Science; but being the numbers are but small, that clips the Wings of its higher flight; for no Sciences, Arts, Trades or Employments do in any Place or Country, arrive to their pitch or utmost bounds of Perfection, but in such alone, where they have not only numerous Practisers, but also necessitous ones too; Necessity, according to the verity of the Proverb, being the Mother of Invention; but as long as our Masters of Musick, or such as pretend to the teaching of that Science, go on in their own common, blind, selfish and ignorant Road or Method; I'll engage they never will have occasion to Petition the Parliament for a Charter, to Prohibit such as are not qualified, from Teaching; for their Methods of Learning do as much even in the very Bad; so that the *English* Nation hath never bred up a sufficient number of good Masters, to Play upon all sorts of Instruments, which hath given occasion to many Strangers to press in upon us, as *Italians, Germans, Dutch, Danes, Flanderskins* and *French*, who many of them, besides the Encouragement they have met with in the Practice of Teaching, have and do daily Marry our Rich Widows and Daughters of Fortune, but of that enough; and to return more immediately to our Subject, as I have already given you my Sentiments as to the years of the Learners of this Art, I must now add, that the proper time for such to practice it, should be at least three hours in a day, (*viz.*) One in the Morning, another about Two or Three in the Afternoon, and one at Seven at Night; and this ought to be done, not only in respect to Instrumental but Vocal Musick also; which last is of all others the most charming, as being of a nearer Affinity to the Mind, and all Real and Intellectual Faculties, since it proceeds from the same Principles Man is compounded of, and is the first Birth, whereas the Instrumental is a second Birth; for which reason all or most People are better pleased with the first, tho' the learning thereof proves more difficult to many than Instrumental Musick, not only for want of good tunable Ears, but Voices too; and this proceeds from a threefold Cause.

First, Children have not Parents that distinguish one Tone or Sound from another, as not being in the least degree Skill'd in Harmony.

Secondly, In that Children are not amongst and accusom'd to hear either Vocal or Instrumental Musick well performed; for there is nothing hath such great, and as it were secret Energy and Power to tune the Humane Principles and Qualities, as frequent hearing, as all the Learners of Musick must acknowledge, who by constant Playing, Singing and Hearing, come to under-

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and the Distinctions of Sounds, which cannot be done any other way, as is already mention'd ; so that if little Children were led to hear, they would as readily distinguish one Sound or Note from another, as they do all sorts of Words, and the meaning thereof ; for all the Senses in every particular Person are made good, and there can be no other way to distinguish the Virtues and Vices of each thing, be it what it will, than this ; and as the Sight is made capable of distinguishing all kinds of Forms, Figures and Objects, the very same is to be understood in the other Senses of Smelling, Feeling, Hearing and Tasting ; thro' and by these five great Faculties and Powers all material things are conveyed to the Intellect : From whence it's manifest, that each Child becomes more or less Skill'd in Arts and Sciences, according as they converse with Persons that practise the same.

Thirdly, The occasion that renders Musick so hard, is our way of Speaking or Talking, for all Men that distinguish Sounds, do agree, that Singing is nothing else but Talking well, by dividing each Word into shorter or longer Tone, true Sound and Accent, which cannot be done nor performed if Nature be oppos'd, as it is in our common way of Speaking ; and this doth appear by the Methods all Skilful Musick-masters use and Teach by, who open their Mouths and keep their Teeth from being as it were closed, whereby the Breath or Air passes freely from the Lungs, thro' the Wind-pipe and Mouth, without Interruption, which gives each Word its true Sound, and renders it mellow, soft and sweet, free from Squeeking or Jarring, and a dead, lumpish Heaviness.

This is the true and most natural way of Talking and Speaking, and therefore no Person can Sing or Speak in Tune, nor give each Letter or Word its true and natural Sound or Tone, except the Mouth, Teeth and Lips be set open, as that the Breath or Air may pass freely without any Interruption.

But instead of this true and natural Method of Speaking, we speak quite contrary, that is, we depress the Sound of each Word, by shutting our Teeth and Lips, especially the first, whereby the Air passeth with difficulty, and so the Word gives no true Tone or Sound, it being no better than that of the Pipes of an Organ half stopp'd ; and so it is, that the Children imitating this way of Speaking from their Childhood, makes Singing hard, or as it were unnatural to them ; whereas if they did hear the true way at first, they would find it much more easy than the common way is now, Singing would be natural to them, and thereby each Person would with ease and pleasure distinguish Sounds and Notes, and the noble Sense of Hearing would obtain a greater Perfection ; for the more things any Man understands

stands and distinguishes, the greater is his Pleasure, while the quite contrary is to be understood of any Person that is ignorant of himself and of the noble Senses and Powers he is compounded of, which render him a compleat Man.

Now, this shutting of the Teeth and Mouth in Speaking and Pronouncing our Words, alters and changes the true and natural Sound of each Word so much, that when any that are well Skill'd in Vocal Musick shall Sing, the Auditors if they do not understand Musick, can hardly distinguish the Articulation of one Word, tho' each Word be pronounced much fuller and plainer than by the common way, which renders the Sense of Hearing as Uncultivated, and the Person as Ignorant of Sounds, as of any Trade or Science he never saw or learned; and where-as we Experimentally find, that such Persons can much better understand a common Ballad-singer, than they can a Skilful Master that Sings with Judgment; the reason is, the former Sings as he Speaks, which the latter does not, but gives to each Word its natural Sound, which is quite contrary to the common Method of Speaking; for such a Master, in Singing lets each Word pass clear thro' the Wind-pipe without shutting his Mouth, which mellowness of Sound drowns and hides the Letters and Words, whereof the Song is compounded, so that it seems to be composed in an unknown Language.

Now, to touch a little upon the customary way of Speaking, it hath no truth in it, because the Words are uttered without any regard or Knowledge of the Signature, I mean of Composition, Sound or Judgment of Time, and the Science of Speaking, is nothing else but a proper and natural Composition of the four and twenty Letters, and a giving a true Accent, Sound and Time to each Letter or Word; and such Persons as are best Skill'd in the composing of the twenty four Letters, have the best Method of Speaking, and are called Rhetoritians, and according to each Person's Judgment and Skill, their Words and Discourses have a proportionable Influence on their Auditors; for which cause let any two Persons, whereof the one is Skill'd in the Composition of Words, and the other is not, either read or discourse of any particular Thing, Art or Science; the Words and Discourses of the first will have a greater influence, and not only make a deeper Impression upon the Hearers, but be more pleasing too: And to say the truth, there is a very great variety of Musical Harmony and charming Discourses, to be made by any Person that is Skill'd, and has the true Understanding and Knowledge of the Four and Twenty Letters, and how to place and compose them into Words, and to set each Word and Discourse on its proper Key, so that each Letter and Word may be capable to sound forth and express the very Nature and Quality of the Matter or Thing

Thing discoursed of; for each Sound hath a Sympathetical Key in its own Bosom, that with great vigour and power penetrates to the Centre of the Hearers, and impresses its own Property, and all Persons are as capable and liable to be charmed and composed by Words and Discourses that proceed from a proper Composition of the four and twenty Letters, as any Person is from the lofty, curious and delightful Harmony that proceeds from the Composition of the seven Notes, which is the Ground and Basis of all Musical Harmony, whether Vocal or Instrumental; for Speaking, Discourse and Musick have but one Ground and Original, and the Pleasure and charming Influences of Talking would be as powerful as those of Vocal and Instrumental Musick are, provided each Person was so well Skill'd, that he could distinguish the true Sound of the Letters, and compose and place each Word on its proper Key or Place, that so it might be capable to have a Sympathetical Agreement with the next Words that follow, each Word keeping within its own bounds, whereby there is a certain Echoing or Tuneableness between the Sounds of them.

This Method, Sir, is always observed by the Composers of Musick, both Vocal and Instrumental, so that when they compose a Song, they consider what Key will best express the matter or thing intended, and place each Note at proper distances, and the better to humor the thing, they make use of Flats and Sharps, which is always done by a certain Mathematical Rule, so that when they would express Lamentations and Melancholy Dispositions, they compose and place their Notes accordingly on proper Keys, when on the contrary, to charm their Auditors with Joy, Pleasure and Delight, the Compositions are formed on other suitable Keys, which still is done by a Mathematical Rule: the very same Judgment and Skill each Person ought to have in Speaking and Reading, and particularly all School-masters and Tutors ought to have the true Knowledge of Compositions, else they can never make their Scholars capable of Speaking or Reading by any true Mathematical Method; and as there is always a proper Time to be observed in the Notes of Musick, so the like ought to be practised in Speaking, and when these Particulars are not nicely observed in Musical Compositions, a Master of the Science will say, that such Compositions have no Sense in them, that is, no true Mathematical Agreement.

Now, these things being not understood by those who have the Management and Education of Children, is the true reason why so few Speak or Read according to the fore-mentioned natural Method, but go on at random, by chance, or ignorantly, whereas Speaking, Reading and Discoursing are as essential a
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branch of the Mathematicks, as Musick or Navigation, but not being performed from certain Basis, Principles or Measures, they come short of the Perfection they otherwise might be brought to.

But not to deviate too much from the main Subject, which might still be more amply handled, were it suitable with the Scope and Design of this Letter, I am perswaded you will find the fore-mentioned Reasons, enough to deter you or any other Lovers of the Science of Musick, from learning in the common Method, since you will be sure to be cheated both of your Time, Money, Practise and Industry too, whereas if you go in the regular and natural way I have prescribed, you will be rendred capable to obtain your Desire, and that in a short time, and become Master of a Science, than which there is nothing so excellent, beautiful, equal, composed and harmonious, and that comes so near the Original Unity God Created Man in; there being no material Art performed by Man, that so nearly imitates the Blest Angels and Cœlestial Powers above, as this; for all other Sublunary things are mixed with some unequal Qualities, but Musick agrees in all its parts, and all the wonderful variety of things clap Hands, Eccho and Sing forth God's Praises in Equality and Harmony, being the liveliest Pattern of the Eternal Unity in Time and Eternity, more especially if Mankind could or did Praise the same with pure Hearts and undefiled Hands. I hope you will excuse my tediousness, and take it as a Testimony of the sincere Affection I bear you, who am,

S I R,

Your Loving Friend,

T. T.

LETTER XXX.

Of LANGUAGES.

S I R,

Yours by the Ship Fairfax I have received, with much satisfaction, as being mightily pleased with some curious Enquiries made therein, but more particularly, I cannot but take notice of your desire to have my Sentiments, concerning the best and properest Method for a Person of advanced years, to Speak and Pronounce truly and plainly any Foreign Language, whereof he was wholly ignorant before; with the same ease and perfection as the Natives do themselves.

Pray

May give me leave to tell you, it makes me Smile to think you should have a mind to go to School in your old Age, tho' I confess your present Circumstances do in a manner absolutely require it) and of what diversion I shall have, to find out proper Punishments for the Neglects and Delinquencies of an ancient Pupil : However, your Curiosity is laudable ; for the understanding of Tongues is not only a noble Accomplishment and Qualification in a Gentleman, but an extraordinary advantage in the Knowledge and Improvement of all Humane Arts and Sciences, and tho' one part of a Man's Life is much fitter for it than another, yet 'tis not to be neglected, as occasion shall offer in any Age : *Cato* was 40 years Old before he apply'd himself to learn the *Greek* Tongue, nor did I ever hear his Endeavours in that respect redounded to his Dishonour, or occasion'd any Reflection upon Wisdom and Gravity.

I confess it is scarcely known that any Persons of an advanced Age, tho' they have lived and Communicated ten or twenty years, be it more or less, among the Natives of any Foreign Country, have arrived to the perfection of Speaking and Pronouncing their Language truly and naturally, when their Children in far less time, without the help of a Master, have been able to Speak it both properly, exactly and readily ; yet such an Attainment is not to be despaired of in Men of years, if there be due Application used in the learning thereof, to which purpose I have sent you some few Observations, having already discoursed of the Reasons of Childrens Aptness and Capacity, in our small *Treatise of Education*, to which I refer you.

First, Such an one should Communicate and be constantly amongst the Natives, as also take particular notice of their Words, Discourses, Gestures and Actions ; yet not speak a word after them, but keep always silent, so far as is possible for him, at least for one year, or a year and an half, doing all things as it were by Signs. in which space an elderly Person will be found capable with such Promptness and Facility to Pronounce and Speak the Language, as tho' he or she were natural Born ; for you must know the greatest difficulty in Learning or Speaking of any Language true, consists in the natural Pronunciation, which cannot be done by such as are in Age, but by this way of Silence ; for no Person can speak or sound any Word true, but only by hearing it well Pronounced ; for if the Sounds and various Tones of Words be not distinguished, then 'tis impossible for any Person to make any Harmony in his Words or Discourses ; for which very reason the most apt and ingenious Person in the World, cannot Tune with any perfection any Musical Instrument, but only by a constant Practice and hearing the variety of Sounds, for one year or two at least ; during which space such various

various Sounds being expressed, the Sense of hearing becomes Cultivated, and distinguishes one Sound from another, as he that speaks his Mother-Tongue doth one word from another; for as soon as that noble Sense of Hearing is made good, and comes to distinguish the Forms and Sounds one from another, at the very same moment it conveys them to the Internal Senses, which presents them to the Understanding and Judgment: And when this is done, then any Person becomes a Master; wherefore it's manifest no Person can make any Musical Instrument to express any Tone, Song, or other Lesson true, if the Pronunciation of each Word or Note be not understood and distinguished, which cannot be done but by a constant silent Hearing.

Now, if Children and young People cannot understand nor distinguish the variety of Notes, Tones and Sounds of Musical Harmony and Speech, without large expence of Time and constant Practise, notwithstanding the Disposition of their Organical Powers for true Articulation, as not having received, or, I may say, been Indisposed by any previous Impressions from other Sounds or Languages; how is it possible, that one in years should ever be capable to Speak plainly, and to Pronounce any Foreign Tongue, without some considerable time spent in the hearing of it spoke? for Sounds and Words do by degrees beget their Similies in the Mind and Understanding; and 'tis as possible for any Person to Tune and Play upon a Musical Instrument, without a convenient time for hearing, as for a Man to Pronounce or Speak any Foreign Language true at the first hearing thereof; and therefore most do miscarry, or at leastwise prove Lame in their Performances, that do at the beginning endeavour to speak and hear together; for as no Person can Tune any Musical Instrument before he distinguishes the variety of Sounds, the very same is to be understood in Speaking; for in little Children the understanding and distinguishing Power of Hearing is perfected before they can Speak or Articulate any Word: And Mothers, Nurfes and Maids will tell us, that most Infants distinguish many things, long before they can Speak or Pronounce them.

And as it is the Sense of Hearing that is only capable to present to the Understanding, all Sounds, Words and Languages, so by a constant practise and frequent hearing, they are pronounced, understood and distinguished, and that with great ease and pleasure; so that whether they mind or incline to learn or no, yet the Sounds, Words and Pronunciation, will, as it were against their wills, steal into them, and beget a habit; for in this case it is not barely a great and longing Desire or Inclination, that is capable to make any Person Learn, Understand or Distinguish, but 'tis the use of constant hearing, tho' Desires and Inclinations

not be owned to be good Spurs or Incitatives in the doing, learning and understanding of all Arts, Occupations and Sciences: for if Learning depended chiefly upon Inclinations, then thousands of Children would learn but little, and understand less; but any young Person has proper Faculties for the thing he learns, he does but practise, he will become excellent in the Art, be what it will, tho' his Desires and Inclinations be not so much to it, but rather wholly inclined to other things.

And seeing all the Senses are made capable to distinguish and represent the true Nature and Property of each thing to the Understanding, and Intellectual Powers of the Mind, as Hearing perceives all Sounds, Cryes and Tones; the Sight all Forms, Figures, Shapes and Objects; the Sense of Smelling, the nature of all things good and bad; and the like of the rest: So it is clear, that Hearing is the first true step to the learning and distinguishing of any Language, as being the Foundation and head Principle thereof, for without it no Man could ever Speak, Articulate, or distinguish one Tone from another no more than Cows, Horses and Sheep do; and for this cause one Tongue or Language is as easily and familiarly learned by a Child as another; the whole Method of Speaking being nothing else but an Imitation of that which is spoke and heard; and therefore the true way and easiest method of Hearing, is, first, to make that great intelligent Power of Hearing good, which cannot, as was said in Musical Harmony, be any other way done but by constant Application to hear.

Wherefore, if any elderly Person has occasion or inclination to learn any Language or Foreign Tongue, and at the same time is not in a capacity to Travel into the Place or Country where the said Language is supposed to be easiest learned, then such a one may learn it at home with much ease and delight; if he does not take a young Man or Woman that speaks the *Lingua naturalis* well, and also *English* too, in whose Company let him spend the greatest part of his time, and order him to talk the while continually in his presence, he at the same time instructing the other in *English* what to talk or discourse of, also what Labour or Exercise he shall do, so as to be obliged continually to make Repetitions of the names of all common Things and Actions: For Example, when he comes into any House, he shall have the opportunity to call over and name all the Household Goods, and at other times discourse of Husbandry, or the preparing of Foods, and generally of all other Materials, belonging to an House and Furniture: The like you must instruct him to do when you walk in the Street, Exchange, Garden and Fields, so as to let no Figure or Object pass without some discourse, both of the Nature and Method thereof; to which must

be added a constant Repetition of each Thing or Accident that happened ; and all this while the Person that hears must be silent, only giving the Tutor an account of what he shall discourse and act, and within the limits of the fore-mentioned time, of a year or two, the Learner shall be able to Speak properly, easily and readily, with a true Accent or Pronunciation, as tho' he had been bred up in that Country, whose Language he learns. Thus briefly, and with my wonted freedom, I have given you my Thoughts of this Matter, but how far they may concur with your Judgment and Inclination, is wholly to your self, only I desire you to believe they are sincerely intended for your Benefit by him, who is,

S I R,
*Your affectionate Friend,
 and very humble Servant,*
 T. T.

LETTER XXXI.

Of Times for EATING.

S I R,

Yours of the 18th of August is before me, and am heartily glad of you and your Family's good Health and Welfare, and in particular take notice of your Question, which when you was in London we had some discourse about, (viz.) The best and properest times of the day for Eating our common Meats, and the Natural and Physical Reasons thereof, which you desire more fully. This Question we have in our Way to Health, and some other of our Writings, given an account of, to which we refer you ; however, the Talents the ever Blessed Creator and Preserver of all Beings hath given me, are always Devoted, both to the Publick and Private, which please to take as followeth :

THE goodness or badness of Concoction of Foods doth chiefly consist in the strength or weakness of the natural Spirits, and according to their Degrees and Powers, so is each Person's Digestion better or worse, quicker or slower, the Root and Centre of a strong Stomach stands in the Fire ; therefore all such as are dignified with strong heats, such are likewise endued with brisk, lively Spirits, and consequently with their respective Virtues and Vices, cleanness or the contrary, so is each Person in Health, Strength, Sickness and Weakness ; likewise the times of

the day for Eating and Drinking do also add or diminish to each Person's Health, Strength, Briskness, or dull cloudy Heaviness; for this cause we have in several of our Writings given Direction for the times, that is, to Eat about 8 of the Clock in the Morning, and about 3 or 4 in the Afternoon; Now, the natural Reasons for it, is,

First, The length of time, between 4 in the Afternoon and 7 or 8 in the Morning, is considerable, and more hours than half the Day and Night, by which the Digestion of the Meats and Drinks are compleatly Concocted, and the Stomach freed, and as it were cleansed from all superfluous Matter, and thereby is rendred fit and capable to receive proper Meats and Drinks, and though the Appetite so early in the morning be not so sharp and craving as it is in the day after Labour and Motion in the open Air, occasioned by the heat of the Bed and Stiness or gentle Motion; but this kind of Dulness, that most have so early, proves a Benefit rather than the contrary, for both craving or sharpness of Appetite doth frequently centre in a kind of Gluttony; from whence the old Proverb did take its Birth, *Too long Fasting and too sharp an Appetite makes a gluttonous Meal*; and the like is to be understood in too great Drought, both being a kind of Distemper, and never passes off without leaving behind some signal Evil, or at leastwise sowing Seeds and laying sure Foundations for Diseases: But the indifference and cleanness of the Stomach and Appetite in the morning, prevents this sort of Gluttony, and yet at the same time the Meats and Drinks find a well-prepared Stomach, and a Ware-house, where there is sufficient place and room to stow the Foods, without prejudice to Nature, whereas great hunger and strong, or too sharp Appetites is in many Persons, apt to continue the pleasure of the Palate in Eating and Drinking, much longer than the conveniency or necessity of the Stomach, and therefore most after such Meals do Experience a heavy, hot, cloudy Indisposition.

Secondly, Sleep and Rest from action and motion, are the principles from which the natural Spirits take their Birth, and are hereby continually recovered and sustained; and on the other side, Motion, Exercise and Action are means and methods that waste, spend and weaken: Now it is clear, that in a Morning every Persons Experience doth witness a more brisk lightsomness, and that the Body and Mind are more able and fitter to perform all actions of the Body, and likewise to exert the Functions of the Mind, far exceeding what they are in the Afternoon or latter part of each day; and as each Person is more capable and better prepared for all the Actions of Life in the first part of the Day or Morning: The like is to be understood of the Actions of the Stomach, because all the power of Concoction

and Digestion consists in the strength, weakness, goodness and badness of the natural Spirits; for this cause, it always proves an evil for any Person to consume or waste the natural Spirits too much, either by Labour, Fasting, or any other Motion or Exercise before Eating, because Meats and Drinks do require as strong Spirits and many, for the Concoction and Digestion of Foods, as Labour, Motion and the brisk actions of Life do, or rather more, as most can or may experience; for the cloudy, heavy, hot, weariness, and unnatural Disposition that follows after such great Meals of Food and strong Liquors, which do overfill and stock the Stomach, or Natures Magazin, with too great quantities, and of contrary qualities, proves far harder to bear, and of more dangerous consequence, than either hard Labour, motion or action of the Body; for this cause, every Person ought to Eat and Drink before the brisk, lively, natural Spirits are too far spent, either by motion, labour, or too long Fasting, by which they are preserved; so that such a one shall be capable to go through the fatigue and business of the day with ease and pleasure, and thereby free Nature from various Indispositions, and from Sowing of Seeds for future Diseases; for these reasons all Persons will find by experience, after a little use and custom, that an early Breakfast as we call it, of some sort of Pottages, within half or one hour at the most after they rise, always Drinking a Draught of Small Ale or Beer before they eat, that is, so soon as they are up, will prove of far more advantage, both for Health, Pleasure, and performing all the actions of Life and Business, than a Breakfast about 9 or 10 of the Clock, and a Dinner about 12, 1 or 2, as the Custom is, which doth for the most part prove burthenfom all the last part of the day, and prejudicial to Nature: For this is to be noted, that the Meats or Foods after they come into the Stomach, do not afford nor distribute their nutritive Vertues under the length or time of 5 or 6 hours, or at leastwise; that a Person can be sensible or feel a refreshment proceeding from thence, but rather the contrary; and therefore most do from the 1st, 2d or 3d hour after Eating, find a kind of dulness or heaviness, more especially, if the Foods were hard of Concoction, or if they exceeded in quantity: And this common method of Eating about 12, 1 or 2 of the Clock, proves the more prejudicial in hot Seasons and Climates, for first, the Mornings Labour or Exercise spends great part of those brisk or winged Spirits, which by rest were at the rising up, powerful, are weakened; and then the Breakfast, together with the motions and exercises between that and Dinner, do set going great part of what remains; as also the Sun or great Vital heat of the World being in or near the *Meridian* or full *South*, which doth make a considerable addition, for the Evaporation, or spending

ing and weakning of the natural Spirits, so that it is no wonder most People after Dinner are so hot, indisposed and drowsy, and that which doth mightily encrease this great Inconveniency, is, that the Dinners are Foods for the most part compounded of strong, gross, succulent things, of hard Concoction, so that it lies as it were frying or boiling in the Stomach 4, 5 or 6 hours, calling for Liquor, to quench the unnatural Heats and Fires it awakens through the whole Body, and no Member is free from those burthenfom Inconveniencies, whereas altogether the contrary is to be understood and experienced, by an early Breakfast of some sort of substantial Pottage, and drinking a good quantity of small Liquor, as before hinted, for the morning Labour, Motions or Exercises, are performed by the lively, strong, natural Spirits, that have been not only recovered, but Generated by the true Concoction of the late Dinner or Supper and Rest, and these Spirits are all the morning supply'd by fine Spirits of the Pottage; for all such Foods do more easily concoct, and steal or Insinuate their Virtues, than hard, gross Foods, so that there is a Support all along; and for this very cause from 11 of the Clock to 3 or 4, when most People are hot, weary and indisposed, those Persons that Breakfast early are cool, lightsome and pleasant, and in a word, free from these burthenfome Indispositions; for that Food and Drink affords the best Nourishment, and adds the greatest Strength, that is the least felt in the time of Concoction or Separation, and that causes no Heat, Indisposition, nor calls for the aid of the liquid Regions; therefore those Foods are the most agreeable in which the four Elements are most equally mix'd or compounded, that is, where the Fire or natural Heat doth not over ballance the Element of Water; the Equality and Inequality of those Elements in Foods are always felt in the time of the Concoction, for heat after eating is occasion'd by Inequality, which Physicians and every other Person ought to understand in the compounding of each thing, for that Person that is quickly droughty, and that his Appetite calls for Liquor, is a true and sure Indication that the Qualifications of the Foods were unequal; therefore upon the whole Matter, our most natural and kindly Potrages are the most friendly, they being properly compounded and prepared, do as it were at once answer all the ends of Food, and gratify Nature far beyond all strong, hard, salt, high prepar'd or relish'd Foods, leaving behind them no droughty or hot burthenfome Indispositions; and if you or any other Person would know the Verity and Truth of what we have here, and also in several of our Writings, endeavoured to make Mankind sensible of, each Person must fall into the Practice, for there is no other way or method to make it Essential; for so long as

Mens Knowledge and Philosophy remains in the Magia, Notions and Words, such Wisdom, as they call it, is altogether uncertain and unbounded, passing and repassing through the airy Fancies unlimited; and therefore all or most such Notions become altogether obliterated and changed into other Notions of differing Qualities and Natures, never fix'd, neither indeed can they be, because they were not founded on the Principles of Nature, nor by Practice made material.

And for this cause all Imaginations and Knowledge that reside in the Fancy or in Notions, are Incorporeal or Invisible Powers, and consequently not demonstrated; and they do remain almost as unknown to them that talk of them or others that would understand them, as the invisible Powers, Imaginations and Thoughts of one Man is unknown to another; and therefore every one that would understand and know the Truth, must retire and go home and practice, and then every Notion becomes as it were Mathematical, that is, demonstrable, and without these material motions of the Body, no Knowledge, Notion nor Imagination can be made a Man's own, nor become Essential to him; so great is the necessity of good Methods and a prudent Practice of Life, to which I refer you; for true Knowledge, Wisdom and Understanding cannot be obtained, but only by a proper Method, (*viz.*) The same way that Arts and Sciences are, that is by Labour and a continual Practice, which by degrees opens and unlocks all the secret Doors and inward Cabinets of the Intellect, and thereby the invisible Powers become manifest and visible, which is strangely, and as it were wonderfully done and perform'd in all Sciences, Arts and Trades, so that by and through the Motions and Actions of the Body and Members, the Magical Births of the Imaginative Faculties and Thoughts become manifest and material, and so that which was Incorporeal becomes Corporeal; and therefore Motion, Action and Practice is endued with a most wonderful Power and Energy, it commands the unbounded Fancy, and encircles the wandering imaginative Power, fixing and limiting those high lofty Spirits that lead most Men into Delusions and Errors, and all this and a thousand more Calamities and great Miseries attend Mankind, for want of a true Method and Practical Life, and the true fixing all things on their Basis and Principles, from whence true distinguishing Knowledge of the Signature of each thing arises and proceeds, which we recommend to you and to all Mankind, with our hearty wish of yours and Family's Well-fare, desiring a Line or two the next Ship that is bound for England. In the interim I Subscribe,

Your Friend and Servant,

T. T.
L. E. T.

Jul: LETTER XXXII. *Law*
 To a Planter of SUGAR.

S I R,

IN our foregoing we have laid down some Methods how you may pre-serve your selves and Posterity; to which I shall add something more, which if put into practice, will not only advance and encourage your Plantations, but render the Inhabitants extremely happy, both in the present and future Ages; and stem the Current of Groans, Sighs, Melancholly Lamentations, and Turmoil of your Servants, into a pleasant, calm, serene Life, of happy Employments; and the Masters of each Family shall enjoy many degrees more quiet, and be freed from those continual troubles and cares they now labour under, and do and will unavoidably encrease upon your selves and Posterity, if some other more easy and profitable Method be not put into practice: Which please to take as followeth, viz.

1. **S**INCE the employing of the Natives of each Country, in the most usual improvement and manufacturing the Growth and Productions, hath always been of the greatest moment and value to that place or Country; and on the other side, the neglect thereof hath never failed to produce the contrary; therefore it will be highly necessary that your Law-makers should think of some easier, less chargeable way, to employ some part of their Natives and also their *Negroes* in improving the Cotton, which in a little time (proper Methods being taken by the publick) would advance all the Sugar Plantations to a higher degree of perfection, both of Riches, Ease and Pleasure, than is possible to be effected in that violent and cruel Art of making such large quantities of Sugar. First, let there be an Act of your Parliament that there be two Schools or proper Houses erected in each Parish, for the Dressing, Spinning and Weaving of Cotton, one for the Children of the *English*, the other for the Children of the Slaves, Black Servants, where in a short time they would, with the help and assistance of proper Tutors, attain to make not only Fussians, but all sorts of course and fine Callicoes and Mullins too; these Houses ought to be erected by the publick, and also Instructors both Men and Women, well skilled in the management of that Trade or Employment, where the Children of the White People should be kept and Dieted (as at Boarding-Schools: The like ought to be done with the Black Children, and every Plantation should be obliged according to their numbers, to send yearly so many of their Black Children, at the

Age of 4 or 5 years; and the like the *English* ought to do, and at the same Ages; for it hath never been known that the Natives of any Country have attained to any degree of Excellency in the working of their own or others Manufactory, but only where they have Sowed proper Seeds in due Season, that is, where they have begun betimes with Children.

As for Example, do not the *Blacks* in the *East Indies* do as it were wonders, in that Manufacturing of Cotton Wool, that is no better than yours of the *West Indies*, and differs no more than their Canes of Sugar and yours? which perfection in their Calicoes and Müslins have been arrived to no other way, but by putting and bringing their Children up very young, from 4 or 5 years of Age, together with their constant Marrying their Children to their own Trades, that is, the Son of a Weaver to the Daughter of a Weaver; and so in all other Trades, a Merchant is a Merchant for ever, and Marrys the Daughter of a Merchant, be they poor or rich, that makes no difference, neither doth it alter their Methods, so that it is not with them as it is with us in *Europe*, the more Children the poorer, but amongst them the more the richer, each Child getting their Bread under their Fathers and Mothers Conduct, from 4 or 5 years old; by which they do not only Educate their own Children, but do prevent and save the great charges we are at to put our Children Apprentices to others, and at the same time over look the Actions of their Children, and not expose them to Strangers; many do take them more for the Money they have with them, than for any real Benefit to the Children: And is it not a Paradox, that when a Mother and Father have, (through their foolish Conduct) Sowed Seeds of Disobedience in their Children, inasmuch that they cannot rule nor keep them in Order, for them to imagine that others will take that slavery off their Hands for a little Money, and that others, or Strangers, should do more for Children than you were willing to do your selves, more especially, when the Seeds of Mismanagement are grown too sturdy and strong; whereas the Parents had the Fore-Horse by the Bridle, and might have cut off Vice in the Bud.

And what the *Blacks* in the *East Indies* do perform in the Manufacturing of Cotton, the like the *Europeans* do perform in the management of Flax and Wool, as our near Neighbours, viz. the curious Thread that is Spun in *Flanders*, *Holland*, *Germany* and *France*, which is made into sundry sorts of Lace, *Holland* and *Cambrick*, which curious fineness could never have been performed, had they not taught their Children very early: The very same is to be understood in *England*, of the Woollen Manufactory, for One Hundred and Fifty Years since our Woollen Cloth was all very coarse, and came short of our common Prizes; and there

there is as much difference between the Cloth now and then, as there is between the Fustian we now make for Hammocks and Stockings, and the *East India* Callicoes and fine Mullins; but so soon as Navigation, Trade and Rack-renting came on, all Trade was encouraged, and ever since the Natives of *England* have made it an Employment to get Money and their Bread: The management of all our Growth hath every Age and Year advanced in more excellent performances, which have been wonderfully encreased within 50 or 60 Years, more especially, in the management of our Woollen Manufacturies; and perhaps, that *England* now doth as much exceed in the Spinning and Weaving of Woollen Cloth, as *Flanders*, *France*, *Holland* and the *East Indies*, do in Linnen and Callicoes: And it is to be Noted, that we have attained to this Excellency, since many Hundreds of poor Families have, through necessity, trained up their Children in Spinning, Carding, and other work about the said Trade of Cloth-making, from 5 or 6 years of Age; so that they can now draw almost as fine a Thread as in Silk, or in Linnen; so that it is very clear that the early cultivation and Sowing Seed in due season, crowns the Action: Children are like white Paper at first, before it be sullied, or ill Customs and Characters stamped, you may Sow what Seed you please, and according to each Childs Genius, they will arrive to a happy Maturity.

Now the *West Indies* is able to Cope with the *East Indies*, as to the management and manufacturing of Cotton. First, because young Children can get more than their Bread before they are able to perform any other work that belongs to making of Sugar. Secondly, the Meat, Drink and Cloathing is near as Cheap as in the *East Indies*. Thirdly, the Commodity made, is of more value than in the *East Indies*, goodness for goodness. Fourthly, it is an easy and soft Employment, it hinders not the Growth, nor wastes the strength. Fifthly, it preserves the Females and their Off-spring from many cruel Diseases, that hard Field Labour subjects them unto, which have, and do prove no small detriment to the Sugar Plantations, the Females not being by Nature endued with such robust or strong Constitutions as the Males; besides, they by Nature are subject to a hundred Weaknesses that Men are not; and for this very cause, all Nations by their Laws and Customs, more especially, those that have had regard to the encrease, strength and health of their Posterity, have always allotted the easiest and finest Employments for Women: And I must tell you, that nothing hath more hurt and injur'd the Plantations, than the hard Labour and unkind Usage towards your Black Women, for the whole preservation

vation of Mankind as to Encrease, Health and Strength, resides in the prudent Conduct of Women.

For, pray tell us what can be a greater Indication of Evil unto any Country, than that the Off-spring or Children of the Natives, will not maintain their numbers of People; can any Person be made to believe, that if there were 10000 People of all Ages, both Males and Females, put into any open, Healthy Country, where they have all conveniences of Life, and there to Inhabit for 20 or 30 years, that then they should be dwindled away to 5000 or a less number? would not any Man expect instead of 5000 more than 20000. Now this Decrease of People doth never happen but on some eminent occasion, either the Climate is extremely unhealthy, or the People intemperate; sweeping Sickneses and Wars: This Decrease of *Negroes* in all the Sugar Plantations is too true, and the occasions thereof too little examined into or regarded, which proves the greatest detriment to your Settlements; doth not the contrary of this manifestly appear in *England*? hath not their Off-spring and Native Children within the compass of a few years, viz. 60 or 70, at the most, settled many great Collonies and Plantations, as *New England*, *Jamaica*, the Island of *Barbadoes*, *Virginia*, &c. besides the great numbers that have of late been destroyed in the Wars, at Land and Sea; and others that yearly have and do furnish the great numbers of Ships with Seamen; and notwithstanding these Consumptions, *England* hath more Natives and Hands than Employments, or Bread at a reasonable rate.

Now when these things are considered and understood, you then will find upon the whole matter, what sort of Conduct and Methods you have subjected your selves to, and that your great industry to make large quantities of Sugar, without having a sufficient number of Hands, and very often good keeping too; for it is always a rule that never fails, if there be not a due proportion between the Labour, Foods and Rest, then Nature must by degrees sink and dwindle into a Consumption, extraordinary Labour calls for extraordinary Meats, Drinks and Rest, more especially in hot Climates, where hard working cannot be endured, as in Cold; which we have more largely set forth in our Treatise of the Fruits of the *East and West Indies*. Now I say, that some such Methods as we have proposed, would certainly give you great ease, and at once set you and your Posterity free from those intollerable Burthens and Slaverys, you and your Servants undergo; for there is nothing more true than Gods Eternal Law, that if, we over-burthen our Servants that are subjected under our Government for what cause or reason is unaccountable, and do not in some degree do by them as we would be done unto, if we had been served as they have, viz. carried a

way contrary to our own Wills and Inclinations into Foreign Regions ; or as we would have our Children done by in the like condition, that then you may be sure that suitable returns will be made to the Oppressor, or to his Off-spring; for the Groaning of him that suffereth pain is the beginning of trouble and misery to him that caused it; and it is not to be doubted, but under this black Character of Oppression and Violence, the Sugar Plantations do now lye under; is not this manifest by many, and some of the chiefest Note? for the more they forecast, take care, Labour, and Oppress in hard, severe Methods, the poorer and more behind hand they become; also the loose and extravagant Education of your Youth, is a sure indication of Calamity and Misery to any Country; for in a few years they come to Govern the publick Affairs: These things are of greater moment and importance than the foolish and unthinking do imagine; and though Mankind doth slight these Admonitions and natural Methods, and goes on in their hard Hearted ways, yet Gods Providence and the Divine Hand never forgets, but early or late there must be retaliation made: These things we recommend to your prudent consideration.

S I R,

Your very humble Servant,

T. T.

LETTER XXXIII.

To a Gentleman in Barbadoes.

S I R,

With many serious Thoughts and Reflections, have I at times revolved upon the State of our *American* Plantations, and the various Methods our Government hath used in reference to them and their Trade; so much, I presume, to theirs and our own disadvantage, at least at long run, notwithstanding the small Benefit that has been reaped seemingly, by the Imposts laid upon them; and the receipt of your last, together with your Request therein, having awakened my Mind afresh, to resume my former Conceptions upon the said Subject, I am free to Communicate all that I have thought of in general thereupon, but more particularly what regards the Sugar Settle;

Settlements, and your Island of *Barbadoes*, which is the chief of them still, both for its own Produce, the advancement of Navigation and vending the Manufactures of *England*; and how advantageous it has been in former times to the Crown of *England* in all those Respects, might be manifested by divers Instances; but not to run back too far; it's sufficient to observe, that that little spot of Ground, (which you know is not above 12 Miles over, and 28 in length) did in King *Charles* the 2d's Reign (the Commodities being then free from high Customs and Impositions for many years together) load between 3 and 400 Sail of Ships, and most of them of a considerable burden, with the Produce of it; the reason of which Plenty must arise from no other than the natural goodness of your Soil; and the extraordinary Diligence and Industry of the Planters, and I may say Slavery too: For if in the Infancy of our Sugar Plantations, their Produce of Sugar, Indico, Ginger and Cotton, had not yielded a considerable Price, and the Duties been easy; it had been impossible ever to have settled them, or at leastwise to have brought them to any such perfection as they be; for a Man must be in disburst at least 2 or 3000 *l.* before he can make 100 weight of brown Sugar, not worth above 12 or 14 *s.*

For this reason most of the first Settlers being Persons of small Stocks; others would not run the Hazzard of tedious and dangerous Sea-Voyages, into the Torrid Zones, which at first proved very unhealthy for want of Conveniencies of Life, and a prudent Conduct of Affairs, which occasioned the Death of many in the very Enterprize, who left the Benefit of their Labours to others; and most of those that Survived, before they could bring things to Maturity, had contracted such large Debts with the Merchants, both there and in *England*, that they were forc'd to Sell; and the very same Fate attended the second, and many of the third Buyers and Settlers: So difficult was the Undertaking, and great the Charge of these first Settlements.

But notwithstanding the fore-mentioned Difficulties and Discouragements, the Undertakers were buoy'd up by the great Prizes the Commodities bore, and the easy Duties and Customs they paid; and had it not been so, it's certain this Island could never have been brought to any Maturity, which in the flourishing State thereof was the brightest Jewel in the Crown of Trade, as well upon account of the great Improvement and Benefit had thereby, both in that noble Science of Navigation, as in Vending such considerable quantities of all sorts of *English* Commodities, which have not been well understood, and hardly at all rightly considered by our Legislators; for the *West India* Trade employs about 1000 Sail of Ships, whereof formerly about 150 went yearly from *England* and *Ireland* loaden with Provisions of Beer,

Beer, Ale, Bread, Flower, Butter, Cheese, Beef and Fish, to the Sugar Islands, which by the discouraging of the Trade thither, together with the high Impositions, is already almost sunk, and must be altogether so in a small time; since the Planters do already and must Retrench in all their Expences, especially such as are Extravagant; for Necessity is not only the Mother of Invention, but of Temperance and Order, and how the Planters may still Support themselves, Families and Estates under the present Circumstances of things; and notwithstanding the vast Losses they have sustained during the late War, (they having suffered more than all other Trades put together, the Loss of *Barbadoes* itself, within the compass of one year, being computed at 380000 Pounds) is a Matter worthy of our Enquiry.

Now, the first thing that should naturally fall under your consideration upon this account, is, whether it be advisable for you, to Plant for the future but one half of the Sugar Canes you have been hitherto wont to do, and Manure the other half of your Land for Provisions, wherewith you may supply your Families and all your *Negroes* in a great measure, so as that you need not Buy such great quantities of salt Fish and Flesh, which are found by Experience frequently to prove injurious to the Health of your People; whereas your own Produce will better support Health and Strength, and are by many degrees wholfer than the other; by which means alone you will acquire many Conveniencies, for then you will have Hands enough for your Concerns, and be enabled to maintain your Numbers without yearly Buying, which you know is a vast and constant Charge to all Plantations; for all the Art of Planing and Making of Sugar is very heavy and laborious; of which I need not inform you, Sir, who are so well acquainted with the same in all its Circumstances, but the sight of the Operation in a Refining-House in *London* is enough to convince any, that otherwise have never known any thing of the matter.

And now, Sir, if the preceding Suggestion carries such a face of Advantage to your Plantation, undoubtedly the Changing and Planting your Ground with other Vegetations cannot but be extremely Beneficial, whereas one and the same sort being one year after another Planted in the same Land, do cause such Vegetations to dwindle away, and become poor, for it's the Nature of every thing to attract such Juices from the Earth as are proper for it, and have a proportionable Nature and Assimilation with it self, and tho' the Ground may be rich to another, yet it becomes poor to that which has been so often Planted, of which all Husband-men are very sensible, who for that reason do often change their Seeds and Vegetables.

Now

Now, your Island being but of a small extent, and you being often necessitated to Plant the same Vegetations in the same Ground, must have worn it out extreemly in respect to Virtue and Strength for them, which is farther and more clearly demonstrable by the depth thereof at the time of the first Settlement, which was very considerable, whereas now the whole Island is become a kind of a Rock, the proper and natural Earth being no more than 2 or 3 Foot deep, before you come to a whitish Marle, somewhat like our chalky Ground in *England*, tho' much hotter, so that the Land in general is mightily wasted, not only in respect to its quantity, but also quality; it being evident for the first 20 or 30 years after the first Planting or Settling thereof, the Canes then Planted would bring forth a considerable Crop yearly, from 3 years to 9, without farther Planting, but only Weeding and keeping it clean, for being cut, they would grow from the old Stock, and all this while every Acre would make double the return it doth now, notwithstanding your great charge of Manuring and Dressing the said Ground, amounts to near 10 times as much as it was in the Youthfulness thereof, it being grown as it were Sick and so Beggarly, that it will not do without yearly Dugging and Planting, which requires considerably more Hands than formerly, and yet produces more uncertain Crops; for all that are Skill'd in the nature of Agriculture, do know that when the natural Virtues or Juices are decayed, as they do by frequent Tillage, and that the Ground comes to be often Dunged, which they call *Forcing*, 'that then such Land, and the Vegetations thereof, will not be able to encounter or withstand the inequality of Seasons; for in case the year happens to be over-dry, then immediately the Veins and porous Passages of the Earth become stiff, narrow and stagnated, which obstructs the Canes from arriving at any happy Growth or Maturity, while on the other hand, if the Seasons or Years prove to be over-wet, all of them become large and rank, and will not ripen in due time; both which of late years, by reason of the Earths decay, as afore-said, very often happen; so that now nothing but a temperate Year and Season, will produce a tolerable Crop.

Besides all which, it's farther observable upon this Head, that most Land that is often Till'd and Dung'd, produce a great multitude of new and unknown Vegetables, called Weeds, in a manner wholly unknown to the first Planters, and this arises from the variety of Dungs used in the Manure, which proceeding from sundry sorts of Creatures, and consequently being endued with as many different Qualities and Natures, when they become mixed with the Earth thus worn out, do open and penetrate to the Centre, and wheresoever they meet with any agree-

ble Matter or Juice, they unite and kindle new Essences, from whence new Vegetations, Herbs and Weeds are Generated.

Now, if these things be true, and are duly considered, will there not be a kind of necessity for the Sugar Plantations to alter their Methods, and fall to the Propagating of such other things as will be conducive to the Support of every Man's Family, self Preservation being always preferable to all other Considerations? and it can be no small Inducement for them hereunto, who cannot but be generally sensible, that 20 Acres of their Ground being Planted with Provisions of several kinds, will bring forth more, and with less Charge too, than 100 Acres will in a cold Climate; and whereas it will produce but one Crop of Sugar Canes, which it will not now do neither, it will with far less Industry, Care and Charge bring forth two Crops a year of brave Wheat, Rice and Guiney Corn, which is almost equal to Rice; and the like must be said in the Rearing and Propagating of all Black Cattel, Sheep, Goats, Swine, Hens, Turkeys, Ducks, or the like, and can by no means be deny'd concerning Fruits, Herbs, &c. which are there so forward and so fully ripen'd, that they make an excellent Food, never pestering the Eaters with flatulent, crude or windy Distempers, as most of those produc'd in cold Climates do; but are in all degrees very friendly and natural, purging by Urine, and keeping the Passages of the Belly free from Obstructions, Costive Humors, and to most Stomachs easy of Concoction.

Besides, Sir, you do not naturally need so many things in hot Climates or Countries, as we do in cold, neither in Meat, Drink nor Cloathing, every thing being as it were Cook'd to your hands, so that there is no such necessity of hard Labour in such respect. And for your Cloathing, whereas you have been wont to be furnished with constant Supplies from hence, cannot you make what quantity of Fustians you please, and almost of what quality you will, having of your own growth plenty of brave Cotton, with which a great number of the *East India* Inhabitants do cloath themselves, and being Manufactur'd with prudence, is the only proper Covering for such Climates.

These things, Sir, being duly weighed by you, and a serious Application made to the performance of them, it will be both easy and expeditious for you to remedy those Evils you have laboured under, tho' not so much the great Losses which you have sustain'd, (tho' they have been very heavy) as upon the large Impositions laid upon the Produce of your Labours, and much easier than for us in the *Northern cold Zones* under such Circumstances, for the forecited Reasons, which should make you give over Fretting and Pining, and employ part of your

your Land, as abovesaid, and make but one half of the quantity of Sugar you were used to do, the burden will immediately and insensibly cease, and as it were give you at once an Universal freedom, for then you will have as much for the half, and more than you have now for the whole; and not only so, but your charge vastly lessened.

How great labour it is Sir in making Sugar, I need not tell you; nor that if you have not plenty of Hands or Servants, Land, Houses, and all chargeable Utensils, that you still labour to be poor; and I do not doubt but you are satisfied that this is a proper Method to put an effectual stop to that Flood-Gate, or strong Current, that wastes your Estates, I mean the yearly Buying of Five Hundred or a Thousand Pounds worth of *Negroes*; in lieu of those who Die through hard Labour, and other Accidents; but more especially, for want of a sufficient number of Servants: And I am bold to affirm that there are but few, if any Plantations that have Hands enough to do their Business without Oppression to them, to particularize nothing in respect to the so great, and many other, Casualties that do befall them.

Neither can it be thought prudence in any Body of Men, without very great encouragement indeed, to depend wholly upon any one Commodity, as it is now; but you should Sir have something else to shelter under, without our Parliament would be pleased to ease the Burden laid upon you, which some will have to have had its rise from certain Persons Observations of your luxuriant Living, and Gaiety of the rich Commodities that have been yearly Exported to your Islands, of your sending your Sons into *England* for Education, and most of them proving great Gallants in Apparel; from whence it was inferred, you were grown wonderful rich, so that it could not be thought amiss, or any Oppression, to lay impositions upon your produce or Commodities, they having at the same time but an indifferent Opinion of those Settlements; but hereof the Wiser sort of Men have other Sentiments as well as my self: However, by the way could not but give you a hint of it.

But from what mistakes soever the Methods from without have proceeded to keep you low, or rather to reduce you to that miserable Consumptive Life, I may say you labour under, as being filled with great Debts, perplexing Accompts, protested Bills of Exchange, at Ten *per Cent.* loss, besides the disparagement of your Reputation and Credit; to which may be farther added, as an Argument for the alteration of your Methods of Planting, the double hazard you run, in keeping to Sugars only, of a long and tedious Sea Voyage; which in time of Peace makes the insurance for Commodities to be Three *per Cent.* as we for the Commodities carried from *England*, to furnish your Plantations,

plantations, as *Three per Cent.* to bring your Sugars, &c. to Market, besides the time they can be possessed of the next proceed of the said effects, which is often a Year; but in times of War the Insurance is given from Six to Eight *per Cent.* outwards and from Twenty to Thirty *per Cent.* from thence to *England*: To say nothing of the many other Casualties and Damages that happen, such as Plunderage, and the like; which no Masters of Ships do ever make a full recompence for, neither must the charge be forgotten of two and an half *per Cent.* for buying the Commodities to furnish your Plantations, and as much for selling your Sugars; which makes your whole, Five *per Cent.* Charge.

Sir, many more of these reasons might be suggested to you upon this occasion, had I time for it; and were it thought necessary for your farther Information, in a matter that is so highly conducive to your Welfare, and so nearly regards your true Interest: But I shall surcease upon the matter, only the consideration of your want of good Firing just coming into my Mind, I cannot pretermitt giving you very briefly my thoughts concerning it; you know in most other Productions of the Earth, little Wood or Coals will serve, but that in making of your Sugars great quantities are indispensibly required, to the well ordering and preparing of the same; Fire being the principal Tool or Element that brings it to its perfection, which you are now in a manner destitute of; so that neither of the two can be procured, but at such great and dear Rates as cannot reasonably be afforded by you; for should you buy either the one or the other, you would quickly find your Plantations sink, for which reason you have been necessitated for several years past to dry your *Trash*, as you call it, and Cane tops, to Boil your Sugar withall; which let me tell you, is a very hard shift, the same being but a poor weak Fire in comparison, either of Wood or Coals, which doth not only create more labour and enhance the trouble of your Works, and proves longer in point of time, but doth not and cannot make so good Sugar as the other, since you very well know your Sugars in the Boiling and Clarifying require a brisk, strong Fire, whereby it is made of a stronger grain, better coloured, and the gross, flegmy or crude watery parts are more freely separated from the fincer; whereas weak Fires do not only prolong the Preparation, as already hinted, but it dulls and flattens the Sal Nitral Virtues of the Lime Waters, as also of the sharp, lively, Spirituous Virtues of the Juices of the Canes; so that such Sugar is not and cannot be so good, nor of such virtue as that which is made with Wood or Coals; and the very same may be understood in most other Cookeries, or in the Preparation of Food, the cleanness, strength

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and constancy of the Fire, adding much to the goodness thereof, whilst the contrary is to be allowed in such Fires as are weak, flow, intermitting or unconstant.

And now Sir to conclude, labouring under these and many other great Inconveniences, which attend your decaying Plantations; is it not very natural that you should enter upon such Methods as have been suggested, without delay, for your relief, and the prevention of a speedy ruin? and how can you be justly blamed for it? you have formerly bore with the Act of Navigation, prohibiting Foreigners to Trade with you, to your inestimable loss; (tho' much to the Gain of *England*) with the additional Duties laid upon your Commodities, in the Reign of *Charles II.* to the great decay of your Trade; but that you should much longer bear up upon the doubling of the whole Import upon you, in this present Kings Reign, after the many grievous Losses you have sustained by the late destructive Year, can hardly be believed of you, upon the present Basis of your Trade and Planting; and surely its not the Interest of *England*, to put you upon the necessity of alienating your Plantations, to any other than the rarifying of Sugars: And we hope after all, our Parliament will at length better consider of it; and give you all fitting encouragement and relief, which is heartily desired.

By S I R,

Your affectionate Friend,

and humble Servant,

T. F.

LETTER XXXIII.

A Letter to a Planter touching the Manufactory of Cotton.

S I R,

HAVING no reason to doubt of your receiving my last, wherein I gave you my free thoughts in divers particulars, concerning the Methods you were to use for your own and the preservation of your Posterity, in your present Settlements; and being perswaded of the good impressions it must have made upon your ingenuous Temper, it has been an inducement to me to resume my considerations upon the same Subject, wherein, without any recapitulation, I shall add somewhat more, which I am of opinion, if put into serious practice, will not only very much advance and encourage your declining Plantations, but be

a means to render the Inhabitants extremely happy, both in the present and future Ages, and stem the current of Sighs, Groans, Turmoils, and doleful Lamentations of your Servants, converting them into a pleasant, calm and serene Life of happy Employments, very much to the ease and satisfaction of Masters of Families, and the Planters; who will thereby be freed from those continual troubles and cares they now labour under, from divers causes; and which doth and will unavoidably increase upon them and their Posterity, without they be removed by the introduction of some more easy and profitable Employments amongst you, than that of making Sugar, which is so laborious, and destructive to the Health of Mankind.

I gave you Sir a hint before concerning your Manufacturing of Cotton Wool; and as it is a matter I have since more seriously thought upon, in respect to your present Constitution and Settlement, I do not doubt but if your Legislators set upon the right Methods of employing some part of your Natives and *Negroes* therein, but it would in a little time advance your Plantations to a higher degree of perfection, both in respect to Riches, Ease and Pleasure, than is possible to be expected in that violent, I may say cruel Art of making such large quantities of Sugar as you do: And as publick Works cannot successfully be carried on without publick Authority and Encouragement, it will be necessary for this end, that your Government make an Act for the erecting of two Schools in every Parish or District, one for the Children of the *English* Inhabitants, and the other for those of the *Negroes*, who all of them shall be taught there how to Dress, Spin and Weave Cotton, and where in a short time they would, with the assistance of proper Instructors, attain not only to make Fustians, but all sorts of coarse and fine Callicoes, yea and Muslins too; for as the said Houses are to be erected by the publick, so also they must find Instructors of both Sexes, well Skill'd in the management of that Trade or Employment; and under whose care the Children, as well of the Black as White People should be kept and Dieted, as well as Instructed, as before said, as at Boarding-Schools, and the Inhabitants not to be left at their liberty to send them thither or not: But for the more effectual carrying of the Work on, every Plantation should be obliged in proportion to their numbers, to send yearly so many Children of both Kinds thither, and that at the Age of four or five years; for as they can never begin too soon, so has it never been known that the Natives of any Country have attained to any excellency in the working up of their own, or the Manufactory of others, but only where they have Sown proper Seeds in due Season, I mean where they have begun betimes with their Children.

And for a very remarkable Instance hereof, I referr to your consideration, the practice of the *Blacks* in the *East Indies*, who do as it were Wonders in that Manufactory of Cotton Wool, which in it self is no better than yours of the *West Indies*, and differs no more than their Sugar Canes and yours do; and who have brought their Callicoes and Mullins to that perfection we see them in, no other way but by putting their Children to, and bringing them up in this Work very young, even from four or five years of Age; together with their constant Marrying them unto their own Trades, that is, a Weavers Son to a Weavers Daughter, and so in all the rest; so that a Merchant is a Merchant for ever, and Marrys the Daughter of a Merchant, be they poor or rich, it makes no difference, neither do they alter their Methods thereupon; so that it is not with them as it is with us in *Europe*, the more Children the poorer, but quite the contrary, the more numerous so much the richer, each Child yearning his Bread under his Father's and Mothers Conduct, from four or five years old and upwards; whereby as a farther conveniency, they have not only the Education of their own Children, but do prevent and save the great Charges we *Europeans* are at to put them Apprentices to others, where we cannot overlook their Actions as they can, but expose them to the Governance of Strangers, many of whom take them more for the Money they have with them, than for any real benefit they design them. And here, tho' it be digressive, give me leave to observe, Is it not a Paradox, that when a Father and Mother have, through their foolish Conduct, Sown Seeds of Disobedience in their Children, infomuch, that they cannot rule nor keep them in order; for them to imagine that others will take that off their Hands for a little Money, and that Strangers should do more for their Children than they are willing to do themselves, especially when the Seeds of mismanagement are sprouted up, and grown too sturdy and strong; whereas the Parents had the Fore-Horse by the Bridle, and might have nipp'd Vice in the Bud.

But to return to our purpose, what the *Blacks* in the *East Indies* do in the Manufacturing of Cotton; the like is perform'd by the *Europeans* in the management of their Flax and Wool: For the first of which we need only cast our Eye upon our Neighbour Nations in *Flanders*, *Holland*, *Germany* and *France*, where the Thread which is made into sundry sorts of Laces, *Holland* and *Cambrick*, could never have been brought to that curious fineness, had they not taught their Children very early to Spin it: And as for the other, which is the Manufactory of *England*, let me observe, that whereas our Woollen Cloath about an Hundred and Fifty years since, was all very coarse, and came short of our common Prizes now; so that there is as much difference

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ence between the Cloath now and then, as there is between the Fustian we now make for Hammocks and Stockings, and *East India Callicoës*: As soon as Navigation, Trade, and Rack-renting came on, all Trade was encouraged, and ever since the Natives have made it an Employment to get Money, and their Bread thereby: The management of all our Growth hath every Year and Age been advanced in more excellent performances, which have been wonderfully increased within these Fifty or Sixty Years, more especially, as to the above mentioned Woollen Manufactory; and *England* perhaps now as much exceeds in the Spinning, and Weaving of Woollen Cloth, as *Flanders, France, Holland,* and the *East Indies* do in their Linnen and Callicoës; and it is worth our noting, and makes much for your Argument, that we have attained to this Excellency, since many hundreds of poor Families have thro' necessity, trained up their Children in Spinning, Carding, and other Works about the said Cloathing Trade, from Five or Six years of Age; so that we find by experience, they can now draw almost as fine a Thread as in Silk or Linnen; from whence it is manifest, that early cultivation, and sowing Seed in due Season, is greatly necessary to bring the same to perfection: Children are like white Paper at first, before it be sullied, or ill Customs and Characters stamped upon them; so that you may Sow what Seed you please, and according to each Childs Genius, they will arrive to a happy Maturity.

Now Sir, that the *West Indian Colonies* are able to cope with the *East Indies*, in the Manufactory of Cotton, may be made to appear from many Considerations; but more particularly. First, your Young Children can get more than their Bread, as well as theirs do, before they are able to perform any of the Servile Work that belongs to the making of Sugar. Secondly, Meat, Drink and Cloathing, is as cheap with you as in the *East Indies*, (or at leastwise might be so, if you did but pursue the Methods laid down for you in my former Letter.) Thirdly, the Commodity made, is of more value than in the *East Indies*, Goodness for Goodness. Fourthly, what is proposed, is an easy and a soft Employment, that neither hinders Growth, nor wastes Strength. Fifthly, it preserves, more especially the Females as well as their Off-spring, from many cruel Diseases, that hard Field Labour subjects them unto; which have, and do prove no small detriment to your Sugar Plantations, they being by nature not of so robust a Constitution as the Males; besides they are naturally subject to an Hundred Weaknesses that Men are not, which is the reason that all Nations, by their Laws and Customs, more especially those that have had regard to the Health and flourishing state of their Posterity, have allotted the

easiest and finest Employments to their share: And give me leave to tell you Sir, nothing has been more hurtful and injurious to your Plantations, than the unkind Usage and hard Labour you put your Black Women to, whose preservation, health and strength, you ought to have made your main Study: But you on the contrary, have doubled their Burdens, and what you unwarily design for their preservation, manifestly leads to their Destruction; for tho' after those intollerable Works and Fatigues you give them Rum, which at present is a little refreshing, yet you cannot but know it is destructive to Nature, wasting the Vitals, and an Enemy to Propagation: So much of it in respect to the Women Kind. I am loath to be particular with you Sir, in respect to the *Negro* Men, and your plying of them with this destructive Liquor; and that upon Sundays too, to very bad purpose: And tho' your Intention herein be to perpetuate their Servitude, &c. the very Methods you take to do it, by such indulging of them in this excess of Drinking, at the same time proves very frequently your Disappointment, and their Death: And as you cannot but be convinced of the truth hereof, so I appeal to your own experience, whether your allowing of Polygamy, or plurality of Wives to your Black Slaves, doth any ways answer your end in the multiplication of Servants thereby, I very much doubt the contrary, and that 'tis the ready way to lose both Root and Branch, nothing being more destructive to Humane Nature, than the immoderate use of Venerary, which upon the persecuting of a fresh Object, &c. is usually provoked beyond all due bounds, to the manifest enervation and decay of the Man, from whom no vigorous Issue can be expected; and if any at all, seldom or never comes to Maturity. Many things might be said upon this Head, as to the practice both of former and latter Ages, but not to multiply Instances; its remarkable to consider the difference between the *Turkish* Empire and the other Kingdoms and States of *Europe*; that whereas the first allows of Polygamy in the utmost extent thereof; and notwithstanding the greatest part of the *Turks* Dominions is in it self exceeding rich and fertile, and was anciently full of Populous Cities and Inhabitants, its now so thin of People, that in many places, for Thirty or Forty Miles together, you cannot see House nor Man; while the other Territories of *Europe*, who allow of no such thing, are on the contrary exceeding Populous every where, and seem daily to be on the increasing hand.

Now Sir, I do suppose you are by this time convinced, this allowing of Polygamy doth not at all advance your Secular Interest; and besides what has been already said, your being forced yearly to buy so many fresh Slaves into your Work, is a manifest

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most manifest Indication of it, as well as of the difficulty of the Labour, and your unkind usage of the Poor Creatures; without which you could never be subject to such a constant want of Supplies, as you are: Its very strange that the Off-spring or Children of the Native, will not maintain their number of People; can a Man be made to believe, that if there were Ten Thousand People, of all Ages and Sexes, put into any open, healthy Country, where they could have all conveniences of Life, and there to Inhabit for Twenty or Thirty Years, that then they should be dwindled away to Five Thousand, or a less number? whereas any one might reasonably, instead of such a diminution of them, expect double the increase; and so you might certainly expect from your *Negroes*, were it not for your mismanagement, which is to your own detriment, tho' little enquired into by you; you find it is otherwise with *England* it self, whose Off-spring and Native Children, within the compass of Sixty or Seventy Years, have settled a great many Plantations, as *New England, Jamaica, Virginia, Maryland, Pensilvania* and *Barbadoes*; besides the great numbers that have been destroyed in the former and late Wars, both by Sea and Land; and others that yearly have and do furnish our Shipping with Seamen; and notwithstanding these Consumptions, the Kingdom hath still more Natives and Hands, than Employment or Bread at a reasonable rate.

When these things are well considered and understood, you cannot but find what sort of Conduct and Method you have subjected your selves to, and that your great Industry is misplaced, to go about such to make large quantities of Sugar, without having a sufficient number of Hands, and very often good Keeping too; for 'tis a never failing rule, if there be not a due proportion between Labour, Food and Rest, Nature by degrees must sink and dwindle into a Consumption, extraordinary Labour calling for extraordinary Meat, Drink and Rest, more especially in hot Climates, where hard working cannot be so well endured as in Cold, which I have the more largely set forth in my Treatise of the Fruits of the *East and West Indies*, a Book I remember to have sent you; wherefore some such Methods as we have formerly, and do now propose to you, would certainly give you great ease, and at once set you and your Posterity free from almost the fatal necessity you are now under, to be Cruel and Inhumane to your poor Slaves, and give them at least a kind of Captivated Freedom, and relaxation from their insupportable Burdens laid upon them: And to excite you to the Discharge of your duty herein, its worth your consideration to suppose your selves or Children, for once in the condition of your poor *Negroes*, would you not have thought it punishment enough to have been carried out of your Native

Country, without your own Wills and Inclinations, into Foreign Regions; so in the sweat of your Brows to labour for the Maintenance, not only of your selves in a poor despicable State, but of the ease and luxury of others, they being forced to make Brick, as I may say in a Sense they are, without Straw: Think not therefore to thrive by such Oppressive Methods and Severities; but consider with your selves, that the Groaning of him that suffereth the Pain, is the beginning of the Trouble and Misery of them that laid it on; begin a reformation in your selves, and cure the looseness and extravagancies of your Youth, (a sure Indication of Calamity and Misery to any Country) otherwise you may in a full measure, expect to feel the Vindictive Hand of the Divine Power, which that you may avert, by a Strenuous application of your selves to the Exercise of such Methods as have been now and formerly suggested to you; wherein the present and future Welfare of your Settlements will mainly consist, and whereby the causes of the above mentioned Calamities of your Slaves and Servants will be removed; is the hearty desire of him who is an unfeigned well wisher to all our American Plantations, and to that of Barbadoes in particular,



Your Friend and Humble Servant,

T. T.

LETTER. XXXIV.

Of the making of SUGAR.

SIR,

YOURS of the 10th. of March, concerning the making, Use and Excellency of Sugars, Distilling Brandies, &c. I have frequently perused, before I would resolve to send an Answer; the delay being occasioned not out of the least disrespect to your Person or Desires, but out of a Sense of my own Inability, to satisfy such curious Inquiries as amply and satisfactorily as I would do: However, I have spent some serious thoughts, and made some recollections upon the matter; which I shall here communicate to you, upon assurance of the kind acceptance of them, from one who you know is neither Planter of Sugar, nor Refiner, or Sugar-Baker, nor Distiller; but so far disinterested, as not justly to be suspected of partiality. It will be too tedious to enter upon an Historical Narration of the first Settlement

Settlement of our Sugar Plantations, and the many Discouragements the Planters at the very first, (and gradually afterwards by the Art of Navigation, and high Imposts laid upon their Manufactures,) have laboured under; therefore to omit these things, I shall come to the matter in hand, without any farther delay; hoping you will find as much satisfaction in perusing the particulars, as I have had in collecting them for you.

To begin then, the first makers of Sugar, Ground, or break their Canes with Mills, Drawn by Horses or Black Cattel, and not by Windmills, which were not then in use; tho' indeed the first was less chargeable, but not so expeditious: But however, no Man, tho' his Plantation were his own, could make Sugar without having a Stock, both quick and dead, of at least Two Thousand Pounds Sterling, which was counted no great beginning neither; and since they have Ground their Canes with Windmills, a Man cannot make an Hundred Pound weight of Sugar, but he must be possessed with Three, Four, Six, nay, Ten Thousand Pounds Sterling in Windmills, Houses, Coppers, *Negroes*, and many other Utensils belonging to Sugar-making; besides their Land, which is of a very considerable value: And as the greatest part of their Stock consists in Living Creatures, and those of Humane Race, therefore the more subject they are to Losses and Casualties; and the same also may be said in respect to their having great store of Houses, and considerable Buildings, which are a constant charge to the Owners; and more particularly that Planter who has Six, Seven or Eight Hundred Acres of Land, must have at least two or three Windmills, each of them costing 1000 *l.* besides 150 or 200 *Negroes*, with some other Servants also, which are worth in an Average, Twenty Pounds a Head; to which I may safely add, that it frequently costs them above 1500 *l.* in Houses and Coppers, to manage the Sugar Trade, besides 12 or 14 Horses, Black Cattel, and other smaller ones in great numbers; so that to be a Master Planter, is to be a kind of a King over great numbers of disobedient and troublesome Subjects, every day bringing fresh Intelligences of Tumults and Disturbances: In short, 'tis to live in a perpetual Noise and Hurry, and the only way to render a Person Angry, and Tyrannical too; since the Climate is so hot, and the Labour so constant, that the Servants night and day stand in great Boiling Houses, where there are Six or Seven large Coppers or Furnaces kept perpetually Boiling; and from which with heavy Ladles and Scummers, they Skim off the excrementitious parts of the Canes, till it comes to its perfection and cleanness, while others, as Stoakers, Broil as it were alive, in managing the Fires; and one part is constantly at the Mill, to supply it with Canes, night and day, during the whole Season of making
Sugar,

Sugar, which is about Six Months in the year; so that what with these things, the number of the Family, and many other Losses and Disappointments of bad Crops, which often happen, a Master Planter has no such easy Life as some may imagine, nor Riches flow upon him with that insensibility, as it does upon many in *England*; and I cannot but persuade my self, if Mankind were sensible how many degrees of Slavery and Violence the makers of Sugar go through, but that then they would not only have a true value for its excellent Virtues, but be eagerly intent for the discharge of the many burdensom, and I may say unreasonable Impositions laid upon it.

But not to be too General, nor yet digressive upon this Head, I am to observe to you, that the Season for Planting Sugar Canes, is from *August* to the beginning of *December* sometimes; which Canes do not arrive to maturity under Fifteen or Eighteen, sometimes Twenty Months: Their manner of growing is in Branches, three, four, five or six from one Root; being in tallness and bigness of various degrees, according to the goodness of the Land and Seasons; some arising from three to six Foot the solid Cane, and the flaggy part that grows from the top of the Cane, to Eight or Nine Foot high, some more; which top or flaggy part, that by the way is not fit for Sugar, makes very good Food for Horses and Black Cattel: But the solid Cane being ground or broken thro' the Mill, thereby the Juices are separated from the hard and pithy part, which last is dried in the Sun; and which, since they are in scarcity of Wood, is become the principal Fuel they use in several of their Plantations; but more especially in *Barbadoes*, where 'tis called *Trash*; and which making but a weak and more uncertain Fire, is much inferior, either to Wood or Coals, in the Boiling of Sugars. But whereas one Acre of Canes at the first settling of these Sugar Works, yielded considerably more at that time than now; and that also then and some years since, they Planted them but every four, five, six or seven years, according to the strength of each sort of Land, for so many years the Canes would bear great Crops, from the same Root, and that without Dugging; yet in process of time, the Sugar Canes being of so great a substance, and containing such a quantity of rich Juices in them, and the Planters being limited to so small a proportion of Land, have pressed it so often with one sort, I mean with the Cane, rarely, if ever letting it lie still from the same, is become so Impoverished, that they are now forced to Plant and Dung it every year; insomuch that an Hundred Acres of Cane now, require almost double the Labour and Hands, they did formerly, whilst the Land retained its Native Strength; which also then did not only bring forth certain Crops, but fewer Weeds too, that since by frequent Dugging,

are so very much increased, as to create great Labour and Charge to keep them clean: Besides, most of the Sugar Islands, especially *Barbadoes* have a kind of white chalky Gravel, called *Marle*, two or three Foot deep, which of it self is of so hot a Nature and Temper, and the same is so increased by constant dunging, that their Crops in all dry Seasons are sure to fail, and dwindle to little or nothing; when on the other side, if the year proves over wet, the Canes become too rank and will not attain to their due Maturity: So that from hence we may by the way observe, that when Land has lost its natural Virtue and Strength, all forreign Aids are inconsiderable, and what Difficulties the Planters labour under from home-discouragements, to say nothing in this place of their other Inconveniences.

But having spoken of the Planting of the Canes, I come to the Nature of the Juice thereof, which is much like to that of Apples, but something thicker, and if the Cane be ripe, its Complexion is of a yellowish Colour, and the Liquor or Juice a compleat Sweet, clean and without any ill Taste or Hogo, but of a pure Sweet in the beginning and end of the Taste; and for the Canes themselves they are full of Joynts, two, three, four or five Inches asunder, and cover'd with a thin Skin or Bark somewhat hard on the inside, being of a white spongy Substance and full of Juice, whereof the Servants and others do suck and eat great Quantities, without any manifest Injury to their Health, nothing being more pleasant than the Juice of a ripe Cane; the same being also very nourishing, provided too great a quantity be not taken: Now the way of eating them, is to cut the Skin or Rind off, and to put the Pith or spongy Part into the Mouth, when the Juice will come more freely out than Honey out of a Comb; the Sweetness whereof does as far exceed it, as a Pippin does a Crab; yea, and any Person may frequently suck this Juice without tiring or dulling the Appetite or Pallate, which cannot be practised with the best of Honey; so that it may be truly said of this Noble Plant or Vegetable, that the Great Creator of all things, hath endued it with the Perfection of all Sweets, as appears from the Sugar made thereof, there being no Juice nor Fruit in the World that is so clean and compleat a Sweet, so good nor of so universal Use.

But notwithstanding this Juice of the Cane is so perfect a Sweet, yet nine Pounds thereof, which is one Gallon, makes but one Pound of *Muscovado* or Brown Sugar, and one of *Molasses* or *Freacle*, all the rest being Scum and Dregs, which is separated by boiling, scumming, clarifying and straining; and if the Canes be not very good or ripe, then nine Pounds or a Gallon of Juice

Juice makes but three quarters of a Pound of *Muscovado Sugar*, and the like quantity of *Molosses*, and this very frequently comes to pass: For if the Canes be planted too thick, which intercepts the Heat from penetrating thro them to the Roots, or if the Season be too wet, then some are ripe and some arenot, and in such a case the Sugar is neither so much in Quantity, nor so good in Quality, and there is as much difference between that made hereof, and of the ripe Canes, as there is between Cyder made of Apples growing on the Top, and the outside of the Trees, and of those that grow under the shady Boughs, where the Sun cannot influence them with his warming Beams; therefore it must be a grand Error to plant Canes so thick, especially in moist or wet Seasons: Now the Scums, Dregs and excrementitious Parts, which are separated from the finer and more essential Parts, in making of Sugar are of some value, for from the same being fermented and distilled, is extracted a strong Spirit which they call *Rumm*; so that you see, Sir, that the Juice of the Cane, by Art and extream Labour, is made into three considerable Commodities, *viz.* Sugar, Treacle and *Rumm*, beside which the Servants and *Negroes*, make a very good Drink with *Molosses*, Water and some Ginger worked up all together, the Strength being in proportion to the Quantity of *Molosses* put in, (as our Beer or Ale is stronger or smaller, according to the Quantity of Malt) and this Drink is called by the *Indian* name of *Coow woom*, the same being altogether as wholsom as our Ale and rather stronger than the common sort; and tho' there are many other sorts of Drinks made of *Molosses*, Sugar and the Juices of Fruits, yet this is one of the best and wholsomest, if it be not kept till it be too stale; but it being the cheapest and most common, is a sufficient Reason with most that have wherewithal to make more chargeable Liquors, to reject it: But to leave this, and come to the principal Ingredient used in making of Sugar in all parts of the World (of which all eat, but so very few know the manner and difficulty of the Preparation) I am to acquaint you; it's the *Sal Nitre*, of Stones I mean Lime slacked and infused in common Water, which does as readily imbibe the Salt of the Lime, as hot Water does the Sweetness of Malt in Brewing; now the Boiler makes his Liquor stronger or weaker according to the Goodness of the Canes; and there is never any brown nor white Sugar made, nor can be made without this Lime-water or its Equivalent, *viz.* Pot-Ashes, which yet is very rarely used, the same being neither so good nor so reasonably cheap, whereas the other is experimentally found to be the best for bringing of Sugar to its highest Perfection.

Now *Muscovado* or Brown Sugar is made sometimes with stronger Lime-water, than our Sugar-Bakers or Refiners do use in Refining white Sugar; for the Juice of the Canes could never be made into Sugar, that is, into a firm substantial Body, nor obtain a sparkling Grain, without the Help and Assistance of this Lime-water; but the same would remain forever, a dull, glewy, fat Substance or Syrup, of an heavy gross Nature and Operation, neither wholsom nor pleasant: For as the Juice of the Cane is a compleat Sweet, wherein the saltish Astringent, bitter and sharp Qualities are weak and impotent, therefore without the Assistance of the other three it cannot obtain a Body, especially without an Astringent Quality, of which Stones are endued with an ample Share; from whence proceeds the strong, hard Body or Coagulation in them, and the harder they are the stronger and more powerful are the salnitral Vertues of Lime made thereof, as all Builders and Workers in Mortar experimentally find; seeing good Lime by the Assistance of Water and good management in tempering, will obtain as hard and strong a Consistency or Coagulation as the Stone had, or be rather harder than before it was turned into Lime: For the fire, you must know, in the burning of Lime, does not at all weaken the salnitral Astringency, but breaks and melts down the cold gross Coagulation, opening the hard Body, and frees the more essential Parts and Vertues of Nature, setting them at liberty; which, while such stones remained entire were not useful for any such purposes: For this *Sal Nitre* or original Salt is encircled in the innermost Center of all things, both in the Animal, Vegetative and Mineral Kingdoms, and each specifick Thing is cloathed with a suitable Body, according to the Power, Strength and Nature of the *Sal Nitre* or astringent part thereof; therefore in what Man, Beast, Vegetable or Mineral the Salnitral forms are weak, so the Body is always in proportion. Now this Salt of Stones is of great Use, and the principal thing that brings Sugar (as I have already said) to perfection; and as the Artist cannot perform the first part of the Operation without the Assistance of this Lime-water, so the brown Sugar made or refined into white Sugar, must also be boiled up with a proper Quantity thereof, stronger or weaker according to the Strength, Goodness or Badness of the *Muscovado* or brown Sugar; for that Body and lively sparkling Grain, which the brown sugar received from the Lime-water in the first preparation, is in great part lost when it comes to the Refiners Pans or Cop-pers, and melts down into a Syrup: and therefore it must again be supplied with fresh Lime-water, to reduce it to a firm Grain or Consistency, or else it will remain a Syrup for ever. And now, pray give me leave to tell you, is it not strange that the

Brins of the Learned and others should condemn this wholsom and beneficial Ingredient, by whose Assistance alone, the Juices of the Sugar-Cane you see is brought to the highest Perfection, and rendred useful to Mankind, and without which it could be but of very little Advantage; and whereas many thousands do suppose that the dusty, stony quality of the Lime remains in white and other Sugars, and for that reason several of our nice Madams, Learned Physicians and Apothecaries, will rather eat brown, dirty or clayed Sugar, than Refiners white Sugar: It's a grand mistake in them, not but that such Sugars are good in their kind, but not to be compared with our white refined Sugars; this being a general and a sure Rule, that the whiter any Sugar is, the cleaner, finer and wholsomer it is, and the more it is purged from all Grossness and Impurity; when on the other side, the blacker, duller and moister any Sugar is, the fouler and grosser it must be, and consequently the more unwholsom and unhealthy: For the most if not all the Operations of boyling, scumming, clarifying and straining, performed in making the gross, crude Juices of the Sugar-Cane into *Muscovado* Sugar, is done by the Refiners, even to an higher degree and with great Charge, Skill and Cleanliness in working brown Sugar into white; and surely, the more Sugar is freed from its Grossness and Molosses, the more compact and harder is its Body, and the more Spirits and Life there is in it, and will perform all the uses in Housewifery to a greater perfection, is of a finer Taste, of a more excellent Complexion, and causes all things wherein it is mixed to be more wholsom and pleasant; so that our Scruplers may assure themselves, that the Sparklings and Grain and hardness of white Sugar is not at all occasioned by any mixture of Lime, but by its own fineness; as being freed from the grosser part or Molosses quality, which is soft, gross and of a black or dull Complexion, as is already noted: Besides, the Sal nitral Powers and Vertues that imbibe and give themselves forth and incorporate with the Water, are invisible and spirituous Qualities, as much unseen and unknown to Mankind, as the Powers and Vertues that dwell in the Center of all vegetative and animal Creatures, which give them a lively Birth and Complexion; and tho' we know each Creature increases, grows and multiplies, that the inward Power from whence this proceeds, remains a Mystery and altogether invisible to us; now for the Satisfaction and better Information of such as persist in a Belief, that there is some Trick of the Workman, in preparing a Compost or Mixture of Lime or some such thing in white refined Sugar: Let them take common Water, as that of the *Thames* or *River*, which for the most part is not very fine nor clear, into which let them infuse such a quantity of *Black* Lime

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lime as Refiners do, and in a short time the Compost or dusty Body of the said Lime will sink to the bottom, and the Water will become as it were purged or rarified from all its Impurities, and thereby be rendred much finer and clearer than other Water that comes from the same Spring; besides, the Lime-water will keep sweet and free from all kind of stinking Foulness a considerable time longer than any other common Water, that is entire or without this Ingredient of Lime: Now it is with this clear and fine Water, that both brown and white Sugars are boiled up, and that which endues both sorts with its sparkling lively Grain and brisk spirituous Body, and without which no Art could raise it to such a compleat and useful Commodity, and become so lively and brisk in Operation, unto which most or all the best and exhilarating Cordials made by Physicians, Apothecaries and Housewives owe their Original also; so that let them believe or not, it is manifest there is no such Mixture of Lime, Allum, or the like thing in our Refiners white Sugar.

Farther, whereas there are many Arts and Trades that are Preparers both of various sorts of Meats, Drinks and Medicine, that do adulterate each particular thing in their Preparations and Methods, for Gain and Interest; I need not name any that is not so with the Refiners of Sugar, for they have a powerful Circle that surrounds them, I mean their own Interest also, which is said never to Lie; whereby they are confined from using or practising any ill Methods in the Operation of Sugars, be the same what it will, for if they do, themselves are the Sufferers; and for this means they use all the regular ways they can to make and advance their Commodity to the highest degree of Whiteness, Fineness and Clearness, as appears by what I have already said. Towards the beginning of this Letter, concerning nine Pounds of the Juice of Canes making but one Pound of brown Sugar, and one of Molasses; and if you consider that an hundred Weight of this brown Sugar makes but about thirty three Pound of single refined white Sugar, and that thirty three but fourteen of double refined Sugar, it's next to a Demonstration of whats above asserted.

Then as to the various degrees both of Colour and Goodness of brown or *Muscovado* Sugar, it proceeds from three Causes; First, from the Goodness or Badness of the Land the Canes grow on; Secondly from the good or bad Seasons and Times of the Year it is made in; And thirdly from the Art and Skill of the Chief Workman Boiler. Note, that *Muscovado* Sugar, which is of a lively, whitish and bright Yellow, with a sparkling Grain, has the first place; the next is that which tends towards an Ash Colour, having a large sandy Grain or Body, and is a good Sugar

Sugar for Refiners; so is the first also, but being dearer by 2 or 4 s. per Cent. than the other, it's a better sort for Grocers, and therefore Refiners generally work the second: The third is of a darkish sad Colour, and of a good Grain or Body, being proper for refining, but somewhat inferiour to the other two; besides which there are several other sorts and degrees of goodness in this Commodity, the worst of all being of a kind of a deep reddish Colour, having generally a soft, weak Grain and Body, and makes the poorest work in refining both in Quality, Colour and Quantity, so that the value of *Muscovado* is always in proportion to its Colour and Strength. There is another white Sugar of various Colours, exceeding our *Muscovado*, called *Lisbon* Sugar, because it came first from *Brasil*, but since our Settlements in the *West-Indies*, great Quantities have come from *Barbadoes*, altogether as good as the *Lisbon* Sugar; tho' most of our Housewives do mightily esteem this last named, calling it a fat Sugar, as supposing it endued with a better sweetning Quality than our Refiners white Sugar, and therefore will give four or five Shilling per Cent. more for it, whereas ours is much whiter dryer and cleaner, but such is the fondness of our Women for *Brasil* Sugar, that our Grocers have frequently sold our moist *Barbadoes* clayed Sugar for *Lisbon*.

And now since I have mention'd clayed Sugar, it will not be improper to give some Account of it in this place; this sort therefore is made white by an Operation they call Claying, the Pots of *Muscovado* Sugar, wherein they take a kind of whitish Clay somewhat like Tobacco-pipe-clay, and temper it with Water for that purpose; to about the thickness of a Pancake Batter or thereabouts; they pour it with a Ladle on the Sugar in the Pots near an Inch thick, which Clay has a strong, I may say a wonderful Operation and Power over the Sugar to purge the grosser, flatulent or treacly Substance downwards, and to cause the Pot of Sugar, which generally contains about half an hundred of brown Sugar, to become much less in Quantity, and of several Colours and Goodness, viz. In that part of the Pot which is next the top towards the Clay, for three or four Inches deep, the Sugar is very white, near the whiteness of our refined Sugar, and so the whole Pot is in degrees, till you come to the bottom, every degree downwards growing worse and worse; for which reason the Makers and Clayers of this Sugar call it *Firsts*, *Seconds*, *Thirds* and *Fourths*, for so many degrees of Goodness and Whiteness it is divided into, and each is sold apart. Now this sort of white Sugar is not refined, and therefore not so free from various gross, Treacly Qualities, which no other Art but Refining will purge away or separate, tho' it must be confessed, this clayed Sugar is much clearer than

Muscovado, else it would not turn to any Account or Profit to the Planter : And indeed none of our Sugar Islands can make this sort to any Advantage, save *Barbadoes*, and but some of the Plantations there will do neither, there being but some sort of Ground that will bear Canes to make *Muscovado* Sugar fit for this purpose : Now the two best sorts, that is, *First* and *Seconds*, if it should be refined to the Quantity of an hundred Weight, will not make above half that Weight, the rest being *Molosses*, coarse Sugar and Scums, of a dirty, black Substance ; which gross and excrementious matter, while the Sugar remain'd entire, was unknown and unperceivable to the most curious Eye ; and the like is to be understood in *Muscovado*, to a larger degree, as to the gross matter.

Again, the Marks of good or bad Sugar are known by its keeping a longer or a shorter time, particularly *Muscovado* Sugar ; that has gone thro one Operation only of purging or boiling, is fouler and grosser, than either clayed or refined, and therefore it will not keep so long, tho' it will keep for several years, and be fit for use, but not so good the second year as it was the first ; and when it becomes towards a year and an half old, it grows of a soft yielding Temper, and of a small weak Grain or Body ; and when the same comes into the Refiners Pan, they will find out the weak side thereof, and it will neither answer their ends in Quantity nor Quality ; but clayed Sugar, if well ordered will keep somewhat longer, tho' not much ; hence we find *Brazil* Sugar generally moist, the same having been long made and taken two Sea Voyages before it comes to be used ; our clayed Sugar that comes from *Barbadoes*, dwindles also into the same moist Clamminess, and will not keep so long as our single refined Sugar, but the most permanent and durable is our double refined ; so that there is nothing can be clearer than this, that the more any thing advances in Perfection, its Purity is proportionable,

But because there is something analogous, or rather closely interferences with this Subject in the Art of Distillation or drawing Spirits, or Brandy extracted from Grain, as Malts ; also from Cyder, Raisins, Grapes, Treacle, *Molosses*, Sugar and the like, we shall a little consider the same in this place : I say that every particular sort of Spirit is better or worse, clean or unclean, according to the degrees or cleanness each thing is brought to, or what Purging and Purification it has passed thro before it comes to the Still ; for which Cause, Brandy made of Malt, the best and most skilful Operator in the World cannot draw so fine nor so clean, as from many other things, tho' he may make it so strong by Rectification, since the Juices or sweet Spirituous

Virtues of the Malt or Wort, has not pass'd thro' any Purg-
 Scumming or Purification, which always separates the gross
 phlegmy Part from the fire; but this Wort is only worked up
 after the same manner as Ale is, and so passes into the Dis-
 stillers Backs without any other Operation: So that the Spirit
 drawn from thence must necessarily be proportionable to their
 Original; the like is to be understood in all other crude or
 unrefined Juices, as that of the Sugar Cane, for tho' it is the
 most compleat, and as a Man may say, the Prince of all Sweets,
 yet if it be fermented, and Brandy or Spirits drawn there-
 from; notwithstanding this Juice is so noble and highly
 qualified, that it will not only make a strong Body, but more in
 Quantity than any other Vegetation or Fruit in proportion;
 yet it will be very foul and unclean, and so all Spirits or Bran-
 dies will be, drawn from the first Operation: But if it were the
 Brewers Interest to brew Strong Ale or Beer, and then to let
 it stand so long in the Cask till it became exceeding fine, and
 after that, distill it; the Brandy thereof would be found to
 be many degrees cleaner and finer than now it is; the same
 may be said of old fine Cyder, Wine, &c. and notwithstand-
 ing the Goodness and Quantity of Brandy supposed to be made
 in *France*, there is but a very small Quantity that does come
 up to the highest Perfection in its kind, and that must neces-
 sarily be distill'd from fine clean Wines, which is so chargeable
 away, that there is but little of that sort made, or to be met
 withal.

Now for the Art of Distillation in general, it's allow'd to be
 very Ancient, being first invented by Philosophers and Physi-
 cians for Medicines; as being a lively, powerful and as it were
 an inspiring Ingredient in many sorts of Physick, they being
 dull and flat without it; but surely the first Inventers never
 thought this Spagyrick Liquor would ever become to be a com-
 mon Drink for Pleasure and Delight; which Practise took its
 Rise from the general drinking of Wines, Strong Beer and Ale;
 for in Brewing and pressing the Grape to make Wine, there are
 Quantities of Bottoms, Settlings, Grounds and Lees, with other
 sorts of Scums and gross Excrements, that are of no value nor
 account whatsoever, Were it not for this Art of Distillation;
 which extracts and separates a fiery lofty Brandy or Spirit
 therefrom, that by common Use and superfluous Drinking is
 of considerable Value; but it must be observed by the way,
 that if the Parent or Original Principles and Properties be un-
 clean and filled with foul Qualifications, the Production from
 them must in some proportion be so likewise, which no Art
 or Skill can obliterate or remedy. Now such as would be satis-
 fied which is the best, cleanest and wholesomest Brandy, must
 consider

consider each sort's Original, whether clean or the contrary, as also the Strength, Substance and Power of the Thing or Juice it is extracted or drawn from; and further, the Purgations, Purifications and Refinings it hath gone thro', before it comes to this last Operation of Distilling, by which consideration together with distinguishing the Qualifications and Original Principles, a Person shall become capable to Judge aright, otherwise it is not to be done, unless by chance.

But more particularly, the first Brandy or Spirits made of our own Growth in *England*, was that called *Aqua Vite*, being fulsom, gross and unclean Stuff, which the poorer and meaner sort of People generally drink of; so that the *French* Brandy exceeding ours both in Cleanness, Strength and Goodness, quickly obtained the Ascendant in the Minds and Opinions of most or all People; especially such as did take to the common sipping of this Liqueur, which was distill'd from several foul and unclean Dregs of several Things, as that of stilt Beer or Ale, also of Grounds, and Bottoms and the like Materials, together with unskilful and unexperienced Workmen: So that being inferiour both in respect to the goodness of the Ingredients and Skill of the Operators, to that made in *France*, (which by the way was was not then near so good neither as tis now) it grew more despicable: Not that I would intimate thereby, that the *French* are better Workmen than we, for certainly there are no better Artificers or Improvers of curious Arts in the World than the *English*: It will be needless to multiply Instances, but I only say, that tho' as we are young in the making and managing of Sugars, and yet out-do all Mankind therein, witness our incomparable, double and treble refined Sugars, so our Skill we attained to in the Art of Distillation, according to our Materials is not to be paralleld. But to return to the next sort of Spirits or Brandy distilled amongst us, it's that from new Ale made of Malt, which is many degrees preferable to the other, and in proportion to its Original; but as this Ale is full of gross, thick Lees, and raw, heavy, dull, unclean and earthy Matter, so the Brandy made thereof partakes of its Nature, and therefore is not so clean as some Brandy made of our own Fruits. The third better sort is that made of Cyder, whereof there is two-kinds; the best distilled from good sound Cyder, half a year or a year old, being free from all Sharpness and Acidity, and being also clear, fine, and well settled, which is the best of any Brandy made of our own Growth; and comes but one degree behind the *French* Brandy, or Spirits drawn from the Juices of the Grape; but the other is meaner, made of new Cyder, and nothing so good as the former, the Matter or Juice being not so

well cleansed or purged from the thick Lees and gross Substance as the other, and therefore the Brandy made thereof is of a proportionable Goodness. The next to this is Brandy distilled from Molosses, that comes from our Sugar Plantations, which is a very lofty, noble, clean Brandy, far exceeding all the former both in Cleanness and Goodness. Another is made of our Refiners Treacle, which is drained and purged from white Sugar, which is somewhat better than that from brown; the next superiour to this is Brandy, being made of brown Sugar, which is every degree finer and better than the former: Another is Brandy which may be made of white Sugar, that is still finer, according to the *Materia* from whence it is extracted; and indeed this last does as many degrees exceed all other Brandies or Spirits, as Light does Darkness, being the Highest and Noblest Cordial that can be made of the Juices of any Fruit or Vegetable.

Moreover, there are several Spirits or Brandies made of Honey and *Spanish* Fruits, which are better or worse according to the goodness or badness of the Fruit, and newness or oldness of the Honey, as also of the Herbs and Flowers the Bees extract it from: Now Honey makes very good Brandy or Spirits, but it is foul; for if Honey were to pass thro' the Art of Refining, there would not be above one part in five or six so clean as Sugar, or the Syrup of Sugar; but the best Honey comes from *Alicant*, where the Bees extract it from Rosemary-Flowers, and other Blossoms of a proportionable Fragrancy and Virtue; the Climate of the Country whether hot, cold or temperate, has also an Influence thereon: Now Honey, next to Sugar, makes the greatest quantity of Spirits, because 'tis higher graduated in the sweet quality of Nature than any of the Fruits, Herbs, Seeds and Grains from whence Brandy or Spirits are extracted or distilled; for by how much a compleater and more entire Sweet any thing is endued with, so much Brandy or proof Spirits may be drawn from the thing, or very near, if it be handled by a skilful Artist. Now the heat of the Season or Climate does mightily advance or quicken Fermentation, for which reason, all sorts of Juices that are intended for common Drinks in hot Countries, will ferment much quicker and stronger; and the Drink will precipitate it self into Fineness, Cleanness and Raciness, and be better for Use in five or six days, than any of the like Ingredients will be in cold Climates in eight or nine weeks; therefore hot Countries do as it were forbid the drinking of fermented Liquors and Drinks, and Custom hath done the same, they having found by many years Experience, that such Drinks proved extremely prejudicial to the Healths of the Natives: Strong and Spirituous hard Drinks have the same Operation,

and produce the like Effects in colder Climates, tho' not to the same degree; hence it is, and upon no other Account, that the Torturing Gout and Cruel Pains of the Stone have not spread their Venoms amongst the Natives that constantly keep to the drinking of Water, and the eating Food of a proportionable Nature, of which I have elsewhere written more at large: For all Liquors or Juices that have passed thro' any degree of Fermentation, do thereby divide themselves, that is, the four Grand Qualities, from their still Rest or sleeping *Magia*; by which Motion or Fermentation, there arises a moving boiling Strife, and as it were a jussling or wrestling with each other for the Mastery, whereby they render themselves capable of being separated one from the other, and of being changed and transmuted out of one form into another; so that by the powerful Operations of the two great Elements of Fire and Water, and the Assistance of the Artist, the separate powers of these four great Qualities, are brought into their original or central Circle, from whence neither Nature nor the Assistance of Art can promote or advance a further Motion or Progression, but the same must remain in their fiery Circle or Region for ever. It's further to be observed, that fermented Liquors, which by the forementioned Motion, open so powerfully the Bodies of the said Qualities, and by a concatenative Power, tend towards a spiritual Kingdom, and so by degrees move towards their original Principles, and become finer and racier and fit for drinking: But when any fermented Liquor, be it what it will, arrives at this pitch of goodness; it can neither by Art nor Ingredients be commanded to stand still, but on it goes, and the Motion continues either quicker or slower, being never contented nor satisfied till it obtains its Center; but phlegmy, gross, watry Qualities are so strong in most or all such Drinks, that they cannot obtain a clean fiery Body, without the Assistance of the spagirick or fiery Art of Distillation, but they run and transmute themselves into a Sharpness or Vinegar Quality; and in such a Case, all the Skill and Art of the ablest Distillers, can never bring back or make a Cordial Spirit of such Liquors, saving that call'd the Spirit of Vinegar; which yet is of another nature and Operation, altogether contrary to the former, and of but little Use and Virtue, except in some particular Medicines: But when any such Drinks are weak, and the sweet Quality has but a small share or government in them, they, after they have attained to the highest Degree and Ripeness for drinking, which they do in a shorter time than those Liquors wherein the sweet Quality is strong; very frequently fall into a Flatness, which is called dead Beer, whereas where

this great sweet Quality is prevalent, the original Salts are in proportion, and consequently the principle of Heat and Fire is powerful, which appears as soon as the Bodies of such Fruits are opened, or put into Motion by the Art of Fermentation.

But to confine my self as nigh as may be to the two main Things, I mean Sugar and Brandies, intended by this Letter; give me leave to tell you Sir, all sorts of Sugar are so highly graduated both by Nature and Art, that the same is become the greatest Preserver and the best Cordial in the World, there being nothing found that will so long preserve Crude or raw Fruits, Herbs, Liquors and many other things, as Sugar, more especially the first and second Sort; *Sal Nitre* or common Salt coming short thereof, so that it seems to have obtained the Ascendency over all other things in the Vegetable Kingdom: And as to its Sweetness or Operations in many sorts of Foods, it is endued with many charming Properties, whereby it mollifies and as it were unites all the unequal Motions and predominate Powers of the other three domineering Qualities: I mean the Astringent or Saltish, Bitter and Sour, and melts them down unto a degree of Equality, so that by the help hereof many Crude, raw Fruits and others, otherwise in a manner useless, become beneficial, of which there are made many brave, wholsom, exhilaratings Foods and Liquors too; tho' by the by, I am to observe, that such Foods wherein Sugar is mixed or compounded, ought not to be frequently eaten, more especially not by Children or young People, since it never fails to operate and act like it self, I mean, to heat and warm the Blood, generating many powerful brisk Sprits, that for the most part prove of no small prejudice to them; whereas on the contrary, to most that are of advanced years, the proper Mixture of Sugar in some part of their Food, especially spoon Meat, mightily inspires them with a chearing, warming Quality; giving as it were a youthful Life and Vigour to aged drooping Natures, and heavy dull Spirits, and are to be preferred before all spirituous Cordials and strong Drinks whatever; which most aged People affect, and which seldom fails to pinch and heat the Ureters, to obstruct the Passages, as also the free Circulation of the Blood, by drying up and consuming the thin moist Vapours and dewy Qualities, which old Age generally wants in a great proportion; the Preservation and Support of which depends most upon spoon Meats, which sweetened, as already mentioned, become more suitable and homogeneal, than any of those Liquors taken for that purpose.

And as Sugar used in Meats and Preserves is thus so very excellent, the Spirits or Brandies made thereof are no less so, and must have the first place allowed it of all others, in a manner upon all accounts; tho' I must say, all Brandies are useful, and have as it were a kind of Operation, which is an hot, fiery, warming, restoring, reviving and penetrating the whole Body with its powerful and rapid Motion, which is the innate and unnatural Disposition thereof: These Liquors being as it were spiritual Powers, by Art divested from their natural Cloathing, or crude phlegmy Bodies; and therefore at the very first intermission of them into the Body, penetrate to the very Center of all the Principles and Powers of Nature, and joining and incorporating with the original Fire and natural Spirits, makes the Person the same moment he drinks, to feel a brisk lively Fire to kindle; which upon some occasions, proves of great Benefit, as in fainting Fits, Swoounding, over Dulness of the natural Spirits, also after hard Labour, and so forth: and here give me leave to note, that those Brandies that are thin and less Cordial, such as are distill'd from thin small Wines, and old clean Cyder, are more penetrating and digesting, as proceeding from a meaner, thinner and weaker Original; and therefore their Operations are good, and may be taken on Foulness and Surfeits to a good purpose, as that made of Sugar; but the Sugar or Treacle Brandy is more Substantial, fuller and more Cordial, and therefore the drinking thereof does not so soon wound and decay the Drinkers of it, nor cause them to dwindle into Consumptions, as the drinking of *French Brandy* does; and this has been observed ever since both sorts have been become a common Drink for Entertainment, especially in the Sugar Islands, and other Parts of the *West Indies*: That when any one took to the drinking of *French Brandy*, his Friends and Acquaintance condemn'd him to a short Life of Course; whereas if any took to the drinking of that made of the Spirit of Molasses, or Juices of Sugar-Cane, they would cry he would hold out. For tho' the common drinking of one or the other be a sin against God, yet 'tis certain the sipping of that made of Sugar, does not so soon wound and destroy the radical Moisture and Digestion of the Stomach, as the other does which comes from *France*; whose thin, hungry Leanness is manifested by putting a raw Piece of Flesh into it, and another the like Piece into Sugar-Brandy, where you will find the former as it were eaten to pieces and destroyed much sooner than that in the latter; than which nothing can better set out the Eagerness, Thinness and Acidity thereof: For by how much the more eager,

thin and hungry any Liquor is, the less Cordal Sweetness its Body possessed with, the more it seeks after Matter, breathing as it were violently with open Mouth, to devour all Substances that come within its Circle or Province: And further, to illustrate this with an Example, if you put Eggs or any other the like thing into Ale, Beer, Cyder, Wine or Vinegar, you will find that put into Ale to have the first place of keeping, that of the Beer, if mild, next, and so on; so that that which is sharpest, you see devours or eats up the thing first, whereas the mildest, fullest and most Corpial Body, or that wherein the four Qualities are most equal, will preserve the thing so put into it longest, because all its parts are more equal.

But Sugar, Treacle or Molasses, are not useful only in the forementioned ways, but also upon many other Accounts, too long to be inserted: And I hope Sir you are satisfied by this time, of their Natures, Distinctions, and different Operations; and the preference due to Sugar both to Foods, Drinks and otherwise, whereunto Molasses cannot pretend to arrive: For having passed thro' the several Fluxes and Operations of the Refiners, and after all the Force of Clay which, by an Innate or natural Disposition purges the grosser, thinner or watry Parts, and separates them from the stronger, cleaner and firmer: The Treacly Substance not only loses all the salnitral Quality of the Lime, but also its own original salnitral Vertues, wherewith the Juice of the Cane was endued; so that it can never be raised to a grainy, hard, compact Substance, there being no Confederate in the original Character thereof to incline it so to do; but for a further Illustration of this, I am to observe to you, that Flesh that is salted, will keep no longer from Putrefaction than while the lively salnitral Vertues of the Flesh remain, which at the first salting were powerful; and so joining and incorporating with the said Salt, by their joint power are tied, bound or incircled the stultent, gross, bloody parts of the Flesh, and kept it pure; but when once corrupted, no new or fresh salting will ever recover it to its former state and condition of Goodness.

But tho' our Molasses will not do this way, they are of exceeding use in Medicines and ather things, and more particularly in fermented Liquors or Drinks; wherein they are to be preferred by many degrees before the Sweets of Malt: If it were not so, why should the Brandy or Spirits made of Treacle be esteemed so much before that made of Malt, selling 10, 12 or 14 *l.* per Tun more than the other? And you will find, if you put a proper Quantity of Treacle into either Ale or Beer, that is well fermented and kept to a proper Age,

such Liquor will not only be more mild, soft and mellow; but keep much longer than that which is Brewed with Malt only; and it has been experimented, that three Quarts of it put into a Barrel of Ten Shilling Beer, will make it equal in strength to common strong Drink, and much better too: But you must observe to keep it longer than other Drink, all made of Malt; for you must know Malt is extream gross and foul, and consequently the Wort drawn from it, is endued with the same excrementitious qualities, which occasions all such Liquors to run and transmute the whole into a racy, brisk, sharpness or fulness in a much less time, than that which has some Treacle mixed with it, because Treacle is cleaner, and so free from those foul, harsh, rough qualities Malt is endued with.

Lastly, for Sugar it self, it is yet much more to be valued in Liquors than Molasses, and the usual Method before its put into Wine, is to melt it down to a Syrrup, they finding by experience its fitter that way for their purpose; for indeed in the said melting down, it loses neither its sweetness nor cleanness, but only its Sal Nitral, grainy or racy Body, which is no friend to them in the advancement of their Wines: However, I must observe this, that if the Wine where into its put, be good in its kind, and free from cloudy, stagnated Spirits, it must necessarily advance the goodness and strength thereof, and the operation is accordingly; but in case the Cane be foul, pricked, or otherways defective, then tho' such Sweets so hide the evil, that many Palates cannot discern it in the Drinking, yet the Stomach when it hath separated it, finds the pernicious influences thereof; otherwise this putting of those clean, rich Sweets into their Wine, must certainly be one of the Wine Coopers and Vintners least Errors or Deceits.

I acknowledge Sir I have been both tedious and digressive upon this occasion, for which I desire you to excuse me; and to be fully assured of my being entirely disinterested in the matter, and so not in the least to be suspected of uncandid dealing with a Gentlemen whom I so much respect and honour; And whose humble Servant I am, and shall remain whilst

T. T.

P O S T S C R I P T.

S I R,

After such an acknowledgement as I have made in the close of my Letter, I hope you will believe 'tis not without reluctance, that I would add any thing more in this place; but not expecting to meet with a like convenient opportunity, pray give me leave to subjoin to the above mentioned Uses and Excellencies of Sugar, a very few things concerning the great Benefits this Commodity brings to the Nation; which very few People are any way thoughtful or regardful of.

First then, the Manufacturies of this excellent Juice is of much more importance, than all other Fruits and Spices imported to us, in respect of the improvement of our Navigation and Consumption of our Manufactures; for in King Charles II. Reign, the small Island of Barbadoes Loaded yearly about 350 Sail of Ships, and most of them of considerable burden, with Cotton and Ginger, but chiefly with Sugar: (And so in some proportion did our other Sugar Islands) when it doth not contain above an Hundred Thousand Acres of Land, whereof a considerable part of that is poor and Rocky, and not worth Manuring; and at the same time there was above Twenty Thousand *English* of all sorts upon it, and 70000 *Negroes* or Black Servants; who both the one and the other, were not only Cloathed with the Manufactury of *England*, but a great part of their Eatables and Drinkables came from thence also: Besides which there were Thirty Sail of Ships employed yearly in the *Guinea* Trade, all Loaden with our Growth, to furnish this and the other Sugar Plantations with Slaves: To say nothing of the great quantities of Utensils for their Sugar Works, as Copper, Iron, and other things belonging to Building, that were constantly carryed to them. And tho' since the late War there are not above Two Hundred and Fifty Sail Loaden there or thereabouts, and not above Fifty Thousand *Negroes*, and fewer White People in Barbadoes; for the Island could once Muster 10000 able Men, but since not above 5000; yet both their numbers, and that Trade, is still very considerable; and surely 'tis the Nations Interest not farther to depress, but to encourage it to the highest degree.

Secondly, Sugar finds an Employment for many Thousands in *England* it self, so as common Partees, Sugar-Bakers, or Distillers, Coopers, Grocers, Carriers, yei, and abundance of Ladies too; who, many of them since the common use of it,

have

have their Closets better furnished than the Confectioners Shops were in former days.

Thirdly, how many Thousand Acres of Land are by the use of this noble Plant, made of five times the value and more, than otherwise they would have been? as having brought a great number of Fruits, Grains and Seeds into use, that were hardly thought of, or at leastwise but little valued formerly, such as Apples, Pears, Plumbs, Apricocks, Gooseberries, Currants, and many more of the like nature; which do all increase the Consumption of Grain: To which may be added, the many brave and exhilarating Drinks that are made of the Juices of our Fruits, by the assistance of Sugar, such as Cherry Wine, Currant Wine, Gooseberry Wine, Raspberry Wine, Cowslip Wine, and many more; nay, it renders divers things of considerable value, which of themselves are of little or none, witness, in green, raw, sharp Gooseberries, which by its sweet and friendly power, are rendred much more preferable to those that are ripe.

Fourthly, There are but very few who are not sensible how mightily Sugar advances the Kings Customs, not only in respect to the Imposts laid upon it self, but by occasioning many Foreign Commodities to be imported; which before our Sugar Settlements were not thought of, as the noble Nut called the Cocoa, of which the most equal and agreeable Pottage is made, which if it were not for Sugar, would be but of little use; and several other Foreign Fruits and Drugs, as Tea, Coffee, &c.

Fifthly, Physicians and Apothecaries cannot but think themselves highly befriended by this noble Juice, since more than half their Medicines are mixed and compounded with Sugar; and a great part of our Herbs and Medicinal Flowers would be of little or no use without it, there being by a modest computation, above Three Hundred Medicines made up with Sugar; by whose assistance, their Volatile Virtues are incircled and preserved, which otherwise could not be done.

Sixthly, Then for the Confectioners, what do, or indeed can they do without Sugar? it being manifest, there are above Two Hundred several sorts of Sweet-Meats made by them with Fruits of our own Growth, which are so many excellent Cordials, delicious and pleasant, and may be all eaten, to the advantage both of health and pleasure, (if order and temperance be not wanting) and confederated with things of a meaner quality; but otherwise, without Sugar they would be harsh, crude, sharp, and subject to decay; as would also great quantities of Foreign Fruits and Seeds, which are preserved by them, and which upon their Importation, pay the King considerable Customs.

Seventhly, It may not only be mixed and compounded with most,

most, if not all sorts of Vegetations, their several Sal Nitral Virtues, all proceeding from agreeable Principles, but even Bread it self; which, with good reason, is stiled the Staff of Life, and esteemed the best and cleannest of all Foods; if it be eaten only with a little good Sugar, it inspires it with a more brisk and lively taste, and is of much easier Digestion, than if it had been eaten by it self: But give me leave by the way to insert one Caution, and that is, that Sugar is not so good mixed with the Fat of Animals, nor with Butter; that being I may say, an Heterogenious practice; for the Sal Nitral properties of Vegetables cannot so easily incorporate with the Animal Sulphurs or Fats, and consequently open the Bodies of each other; and therefore all such Foods as are made up with Butter and Sugar, are generally of an heavy, dull and cloying nature, and never fail to obstruct the Stomach, and retard Digestion: And this antipathy between Animal Fats or Sulphurs, and Vegetable Sal Nitrates, is very manifest by what is practised in the Art of Refining of Sugar; for when the Juice of the same is Boyled in Coppers with most fierce and vehement Fire, such as is necessarily required for that purpose, whereby the Liquor rises up with a much more turbulent and ungovernable motion, than either Beer or Ale, as the Syrrups do exceed in sweetness and strength, and so is subject to run over the Pan, to the great damage of the Refiner: The only Antidote they have found out to allay and quiet it, is Butter; for tho' the Copper contains 2 or 3 Hundred Gallons, Boyling and Swelling up in the foresaid manner, yet a piece of Butter put in to the bigness of a small Nut, and no more, quickly makes it fall down within its circle in the Copper, and all with an amazing Hush; and whence should this Ascendancy proceed, but that the Animal power is deduced from an higher Birth, as being made and generated from sensibility; and passing thro' all the Animal Digestions, there is a kind of an Antipathy in the Butter to the Juice of the Vegetable, as there is in other things of the like contrary kinds, But for all that is said, it must still be owned that the Juices of Sugar are of so generous a Nature, that when they happen to be mixt with any fat things, the Concoction is the easier, especially in all Milk Foods, which are more than twelve parts in fourteen Flegm.

Eightly, The Use of this noble Juice has not only reached to our Raw and unripe Fruits, and the vast improvement of them, (as before noted) for common and daily Use; but proper ways have been found out to keep and preserve them for Tarts and other things all the Year round; whence as a farther Benefit, it is come to pass in the revolution of a few years, per-

haps

haps not exceeding Seventy, than for every Ten Fruit Trees we had then in England, there are now above a Thousand.

Ninthly, Tho' Wine and Tobacco may be justly allowed to be two of the most principal Commodities Imported, that do advance Navigation and the Kings Revenue, yet the Premises considered, they come infinitely short of Sugar, since they are not only confined (as it were) within the circle of their own Consumption; but even that Consumption may in some degree be asserted to hinder our own Growth, at leastwise in respect to one of them.

Lastly, to add no more Benefits, and to close the whole with a familiar Instance.

Does not the Queen of the Dairy, by the assistance of this noble Juice, vary or manufacture (as I may say) her Milk into more than Twenty several delicious Dishes of Food? And is it also not a Friend to the Laborious Husbandman, by encouraging the Consumption of a great quantity of fine Flower? so that in short, it spreads its generous and sweet influences thro' the whole Nation; and there are but few Eatables or Drinkables that it is not a Friend to, or capable to confederate with: And upon the whole, as there is no one Commodity whatever, that doth so much encourage Navigation, advance the Kings Customs, and our Land, and is at the same time of so great and Universal Use, Virtue and Advantage as this King of Sweets, more especially, when by Art it has been brought to its highest degree of perfection: So our Sugar Plantations should have suitable Supports and Aids from the Government, which is the hearty desire of

once more S I R,

Your humble Servant,

T. T.

LETTER. XXXV.

Of the Burial of B I R D S.

S I R,

I Have considered yours of the 26th. of May, with a more than ordinary application, for the Novelty thereof, but more particularly in respect to your uncommon thoughts concerning the Burial Place of Birds; and in what Element or World they make their Exit; tho' I find after all, the Solution of your Question so extremely difficult,

has

that for me it must yet remain a Mystery, as it has done all along to Mankind, who, tho' they have Lived and Communicated with the great numbers and variety of these Airy Troops, for some Thousands of years, have hitherto remained so ignorantly Blind in this matter, that there hath been but very few that have considered, or as much as thought of it: But to endeavour as much as lyes in me to satisfy your curiosity, I shall set down some probable GuesSES concerning them, farther than which I do not pretend to go; and they are reduced to the following Considerations.

1. **I**N all Birds and Fowl, that excellent Element the Air hath the ruling power, to which their very Constitutions are subjected, notwithstanding the variety of their Shapes, Forms, Natures and Dispositions; as all Four Footed Beasts and other Animals of the Earth and Water have those Elements predominant in them: And for this cause, Birds do excel all other visible Creatures in the perfection of their Senses of Seeing, Hearing, Smelling, Tasting, and Feeling; and that the Air has the principal government in them, is very manifest, first, from their Voices, Tones and Singing, as that Element is known to be the very Life of all Tones and variety of Harmony, wherein Birds exceed all other Sublunary Creatures, Mankind alone excepted; for which we may assign a reason in another place.

Secondly, Their Flying, and conveying their Bodies thro' the Air with a swift motion, is a proof of it, that being a Faculty that as far exceeds all the Inhabitants of this inferior World, as Angels do them.

Thirdly, They Build their Nests for the most part on Trees, making the Heavens their Habitations, wherein they mount aloft; and with their speedy and swift motions, can in a little while not only move themselves to great distances of places, but at the same time behold the Earth creepers as I may term them, grovelling in their heavy, sluggish motions; and herein have such exceeding advantages above even the rational part of this lower World, that could a Man be but endued with this Flying Faculty, as Birds enjoy it, it cannot be thought he would be willing to lose or exchange such an Heavenly freedom and perfection, for any Earthly Diadem, or circumscribed dominion amongst us.

Fourthly, Their manner of Subsistence for some parts of the year, is in a manner unaccountable to us, particularly in the Winter Season, from about *Christmas* to the end of *March*; which, tho' subject to most pinching cold Winds, Snow, and Rainy Weather, that never fail to cut off and destroy all Insects and Flies; and that there is nothing visible to our Senses, whereby such great numbers of Winged Creatures can be Sustained; yet Birds of most sorts are then in the best case, most Fat, and so esteemed

esteemed the best and most wholsom Food; upon account of which, Men double their diligence with Guns, Snares, and the like, to destroy them, without any consideration had, either to their Innocency, Harmonious Sounds and Voices, or other Heavenly properties the Creator has endued them with, above, and in a far more excellent perfection, than any other of the Sublunary Beings. Now that these Creatures that are Corporeal, and compounded of the same Elements and Qualities of Flesh and Blood, as other Animals are, should be able, not only to support themselves from Starving, but at such a time to grow Fat too, when most other Creatures we know or communicate with, sink and perish; is very strange: But as the Constitution and Composition of Birds are more Airy and Heavenly than other Creatures, Inhabiting the dark, cold, lumpish Earth; so their Support and Food must be more thin and Spirituous.

Fifthly, Birds exceed all other Animals in their Love and Chastity, and the Fidelity and Constancy of the Male and Female is admirable, as I have set forth at large in my *Complaint of the Birds*, which I know you have read with Satisfaction; and as much may be said of them in respect to the Shortness, Entireness and Intelligibility of their Language, being well known to every one of the same Species and kind, a Black-bird to be a Black-bird, and so with the rest. For Birds in their original Constitution are more Sublime than other inferior Creatures or Beasts, and still retain more of those excellent Branches entire, than the most earthly, since Mankind having had no commanding Power over them, as over other Creatures (besides Guns and Snares) it must reasonably be supposed their Natures cannot be depraved as other Animals must needs be, that are subject to the adulterated Methods of Men; and this Preservation of theirs has been chiefly owing to that Noble and as it were heavenly Faculty of Flying, in comparison whereof other Motions are dull, heavy, burthensom, dark and melancholy, seeming to be but one degree behind that of Angels, or the invisible Powers: And this is most certain, that the more entire any Creatures keep themselves from communicating with Mankind, as has been just now hinted, the more they keep or act within the Circle or Limits of their own original or first Love wherewith their Creator bound them, so that is, as the Fowls of the Air have a double Advantage over most if not all other Creatures; for as by their first Constitution, they are made more heavenly and Ethereal, so by the Help and Assistance of these sublime Qualities, they avoid those Evils and Adulterations of their natural constitutive Powers that other Creatures have been subjected to, thro' the intolerable Burdens and Slaveryes Men have imposed upon them;

for

for Mankind cannot but influence all the under-graduates, whose Lives and Fortunes are at his Will and Pleasure, with the same or the like Miseries and Depravities he has subjected himself unto; which is plainly manifested by some of the winged Troops that are of grosser Compositions and familiar Dispositions, such as Geese, Hens, Ducks, Turkeys and others, whose Bodies being gross in Quality, and large in Quantity, occasion them to lose most of their excellent Faculties and airy Qualifications and the like, which they but very lamely perform in comparison of those that neither communicate with, nor are fed by Men; to say nothing of their being unhealthy, liable to many Diseases, and become short liv'd, as all other Animals are, which are governed by Mankind.

Sixthly, As Birds and Fowls of the Air that do not converse with, or are not fed by Men, are much freer from Distempers than others; so 'tis to be observ'd, that naturally there are but a few particular Diseases amongst them, and that if they have any, they are their own Physicians, and 'tis certain, they have no sweeping or general Plagues amongst them; so that they are not only healthy, but long liv'd too, and History tells us, that some Birds have been observed to have lived three, four or five hundred Years, and yet appeared in youthful Dress, and undoubtedly their lives are very long, and as unaccountable to us as their Diseases, and more especially Deaths and Burial-places; which few or none of the Ancient Historians or Philosophers have taken notice of, and that we should remain, I may say, wholly ignorant hereof to this very day, knowing nothing in what Climate, Region or World those airy Beings make their Exit, is as wonderfully strange, as it has been little enquired into by us.

For if we examine and enquire of Shepherds, Cowherds, Fowlers and all sorts of Field-men, whose Business and Employments are in the Fields, Woods, Mountains, Valleys, about and upon both Fresh and Salt Waters; they will tell you, it is very rare that any sorts of Birds, great or small are found dead, unless wounded by some way or other: Besides, how is it likely any of them should die and their Feathers and Carcasses not to be seen, for Feathers are of such a hard, tough Quality, that the Elements cannot destroy or wear them out under a considerable time; so that they must necessarily be found by one or other, as all Birds that meet with Misfortunes are; to which we may add, that some Birds have large Bodies, which dying and falling upon the Earth, must infect the common Air with the evil Smells of the Carcase, and be a sufficient Direction to find them out; and is it possible that Dogs, Swine and other Brutes would not seek them out to devour them, which hereby

herby as well as by the scattered Feathers could never be long concealed from Human Knowledge and Observation.

The like is be understood not only in our own but all other Countries of the World, for if these Airy Creatures were found to die with particular Diseases, or Epidemical Distempers in any other Climates or Regions of the Earth, then we might have some reason to conclude, that towards the approaching time of their Death, they moved themselves accordingly, as some say Swallows and many Birds do against Winter; but to what Country, Climate or Place they fly is yet to be decided; that being in a manner as dark and unknown to Mankind, as the place of their *Exit*, which not having yet been determined by any, I crave leave to thrust in a reasonable Conjecture, *viz.* That they are buried or swallowed up in some superior Region or World (wholly unknown to us) as being most suited to their Natures, wherein they very much excel all other terrestrial and watry Animals; these being heavy, dull and melancholy, like the predominant Element in them, and their Tones and Cries in like proportion; while the Volatiles of the Air are quick, full of Life, and in their common Motion have a nearer Similitude to Incorporeal Beings, whose blest Harmony above, they do by their Singing, in some degree imitate.

But, to expatiate a little upon the Qualifications of these Airy Creatures, in respect to other kinds; the excellency thereof does arise from their original Composition of Air and fiery *Sal Nitral* Powers and Virtues, which have the Ascendant or Predominancy in the Centre of their being; whereas the contrary is to be understood of all other Creatures that Walk upon the Earth, and Swim in the Water, the *Sal Nitral* Properties of those grosser Elements, having the governing Power in them; and therefore they are like them, I mean gross, heavy and phlegmatick, and their Food is accordingly; and tho' all visible Creatures be made and compounded of the four Elements, together with the four grand Qualities, yet each Individual Creature or Thing is endued with Qualifications, according to the Element, that hath the Predominant Power, whether it be Earth, Water, Air or Fire; and each of them feed and preserve their own Children; for which cause there is a wonderful variety and strange difference in the Nature and Complexion of the Creatures and Things appertaining to the Earthy Region, and so of the other Elements that proceed from each Creatures Composition, *i.e.* when the airy and fiery Elements have a large share in the Composition of any Terrestrials; such are lively, brisk and quick in Motion, as tho' they had Wings to fly with; and the same is to be understood in Vegetables, some Trees be-

ing tall and lofty, and all others in proportion, neither are the Creatures belonging to the watery and fiery Regions by no means to be excluded herefrom; yea, all the Inhabitants and Children of the four Elements do vary and differ in their Forms, Shapes, Figures, Dispositions, Inclinations, Manners and Natures, respectively according to their several Compositions, degrees of each Element in them, and the variety of the four grand Qualities, together with the *Sal Nitral* Properties, as is most manifest by the Off-spring and Children of each Element; for what a vast and wonderful difference, and how many degrees is there between the Mole, whose Habitation is in the Earth, and the high soaring Eagle and other Birds, belonging to the airy Region?

Is not the same thing to be understood of the Phlegmatick Shoals or Scaley Inhabitants of the watry Element, the Forms, Figures and Natures of them, all being in proportion to their various Compositions of the Elements and *Sal Nitral* Powers? for which reason some are wonderfully large, heavy and slow in Motion, others swift, &c. but in all such, wherein the watry Element is most Predominant, and the other three are weak and impotent, we see, they can hardly live three minutes out of their own Element; whereas some other Animals, in whose Compositions the Elements of Earth and Air have a large share, can both live in the Water and also out of it, on the Earth for some time; and the same is also to be understood of Creatures, wherein the Earth and Air are most Predominant: And give me leave farther to observe unto you, that God's Creating and Preserving Power being in the very Centre of all Beings; therefore each Element does not only midwife its Productions, and wonderful variety of Beings into this visible World, but at the same time gives Food and all Necessaries of Life too, until each Creature or Thing has attained to its due Limits, and then every Element receives her own Children again; the Earth being the Grave of all Creatures, wherein that lumpish Element did Predominant, and so of the other three, so that it may be fairly inferred, that Birds, upon the approach of their Death, do withdraw themselves from Humane view, to some Regions or Places not only unknown, but invisible to us; else why should not we find their Carcases upon the Earth, as we do those that are tame and accustomed to our Company, which undoubtedly were originally wild, and as hard to come at, as other Birds and Fowls of the Air?

It may be farther urged, that all the Winged Troops are bounded, and by Nature limited, so as none of them can exceed in their Flights, as all the Terrestrial Creatures, many of which can run more Miles in a day, than several sorts of Birds

can fly; and most Dogs could more easily catch Birds, could they keep in sight, and prevent them from resting on Trees and other places out of their reach; nay, many of them are so short of flight, that Men and Boys can tire and catch them by ordinary running, if they can but keep their Eyes on them; and in short, there is hardly any Bird that is able to Fly 100 or 150 Miles without resting divers times; and tho' they are the swiftest of any others in Motion, yet none of them can hold out so long; for most certain it is, that the swifter and quicker the motion of any Creature is, the sooner the same is tired, and wants rest: Wherefore it's a weak Imagination in any, to suppose, that several of our Birds that are not seen in the Winter, fly into Foreign Countries beyond the Seas, of which Sea-faring Men and Travellers know nothing at all; not but that there are various sorts of Fowls and Birds seen 500, or it may be 1000 Leagues off at Sea, but then they are such, whose Constitutions are more, or as much Watry as Earthy and Airy, and that cannot only rest on the Water, but also get great part of their Food from that Element, being much of the Nature of our Ducks, Swans, and the like, so that upon the whole, 'tis no ways probable, that our Summer Birds do remove themselves into Transmarine Countries to Winter, nor to make their Exits in, but rather according to their Airy Original, Die in places more agreeable to their Natures, as I before noted; so that the wonderful and most amazing Wisdom of the Great and ever Blessed Creator appears in, through and over all his Works, in that every particular specifick Body and sensible Creature is made compleat, and wants nothing that can render it more Happy, provided it keep within the bounds of its own Circle and Law, and no additions then can contribute to its farther Blessing; and tho' the degrees are wonderful and various, as to Virtue and the contrary, and that each, from their own Qualifications, have obtained their Names, which originally distinguished their Natures, according to the Meliority of them, or otherwise; yet the meanest and lowest degrees of Created Beings, even the Reptiles of the Earth, are altogether as compleat and happy in themselves, as those that are in Nature and Composition many degrees higher Graduated; so that the meanest have no Inclination to change Conditions with the highest, nor the highest with the lowest; every individual Species being content to dwell within its own bounds, wherein its Happiness consists, and upon this ground there is no sensible Creature in the World, that is miserable, but only such as have broken the Bounds and natural Limits of their and others that are forc'd to break it; so that upon the whole, Man must be the only miserable Creature under Heaven, both in respect to the Deprivation of his own Nature, and his

his having by Fraud and Cunning, spread his Malignity and evil Influences thro' and over all the Under-graduates of Animals, forcing many of them to sit and yield Obedience to his violent Hands, contrary to the Law, wherein God had Circumscribed, and their own natural Instinct.

Sir, If I have made any undue Excursions in this my endeavouring to answer your desire, I hope you will excuse me, and attribute it to the barrenness of the Subject, and not to any other design in me, than to serve you as becomes,

S I R,

Your Friend

and Servant,

T. T.

LETTER XXXVII.

OF FERMENTATION.

S I R,

TIS much more out of Complaisance to your Desires, than any real Opinion I have of my own Ability, I shall attempt to answer the Abstruse Questions you were pleased to propose unto me, in your Letter of the 26th of September, concerning the wonderful Power of Fermentation, together with the Reasons why the Fat, Flesh and Blood of Animals cannot be fermented nor separated, (as all Vegetations can be) nor one Quality Changed nor Transmuted into another.

AND first I am to observe to you, that the Animal Ferment of the Stomach is not only higher Graduated, (as appears by its Virtue in Turning or Transmuting the Insensible into Sensible Creatures) but by not dividing or separating the Original Forms and Qualities from their natural Operations, or Phlegmy, gross Bodies, as common Fermentation does, or according to that way and manner as Artists Ferment the Juices of Herbs, Fruits and Grains, whereby the gross Body is destroyed or sunk into a stinking Liquor, that invests the Original fiery Principles of their natural or gentle Methods, but only by a fiery, turbulent,

lent, rendring, thunder-like Motion; and before which all those unbounded Powers and Principles were still and quiet, being incircled in the Embraces of the sweet Quality and phlegmy Body, as tho' no such fierce invading Fires or Principles had been there.

Now, this comes to pass, because Fermentation opposes all the regular Motions of Nature, and the Eternal Law of the Creator, as being a Death and total Destruction to Multiplication and Progression, and not unlike unto the Deaths of Animals, which cannot be effected without terrible fierce Agonies; and indeed the dividing the Spirit from the Body, without such a fierce, turbulent and irresistible Motion, is not to be done, as is clearly evinced in all sweet Liquors or Juice whatever, who, when their sleeping silent Powers or original Properties, are disturbed, as they are in a full or strong Ferment, all the Art in the World cannot incircle or tame them.

But, the Fermentation of Food in our Stomachs, as well as of all Beasts, is performed after another manner, imperceptible to the Creature, wherein all is quiet and silent, provided the Meats and Drinks be of a suitable Quality, and not too great in Quantity: And these sweeter Juices or Spirits that Nature draws or extracts for her Support, are not divested of, or separated from their natural Cloathing or Bodies; neither are the sweet Qualities of such Foods Transmuted into fiery Spirits or first Principles; for in such Cases the Body and Life could not be supported and continued; but instead thereof, the Nutriment is divided, and distils its Virtues into Body and Spirits, that is, into Blood; from whence are made and generated Flesh, Bones, Fat, Spirits, Inclinations, Dispositions, Words, and all Actions of Life; and for this reason, the more equal our Meats and Drinks are, the better is the Nutriment, and consequently all the Offsprings proceeding from thence; hence it is that the frequent Eating and Drinking unequal Foods, never fail to beget and lay open the fierce Gates and invading Powers of Inequality, called Sickness, and particularly the Drinking of strong Spirits or Brandy does always prove baneful, except in a Medicinal way, because the original Principles are divested of their Body, and Transmuted into a fiery Circle, out of which there is no deliverance or progression, so that you see the Stomach or Chymical Furnace does that in a silent Method, which the outward Fermentation performs in a tumultuous Manner; for in the first Laboratory, Natures Fires are so mild and friendly, that they do not disinherit the original Principles and Forms of their native Right or Propriety, nor divide them into self-ful Desire, or Transmute their beloved Spouse, I mean, the sweet and most amiable Quality into original Fires, as the other does; no, no,

the original fierce Principles of all Food put into the Stomach, do still, notwithstanding the digesting, melting or separating Quality of the Stomach, hide themselves, and continue in the Arms and sweet Embraces of the uniting sweet Quality; so that there is no such Division or Transmuting the Body and sweet Virtues into a fiery Principle, as is done in Fermentation and Distilling; therefore if the Meats and Drinks be temperate and equal in their Qualities, the Nutritive Juices are the same thro' the whole Body, and the Volatile Salt of such Foods influences the whole with its pleasant Virtues, whence proceeds a brisk, lightsome Temper, which is the highest pitch of Health; not but that the equallest and best Meats and Drinks have the same fiery Principles hid in them, as a Mystery, which are not known nor perceived by the nicest and most curious Palates, so long, as is already hinted, the Thing or Food remains entire: But still they are there, for they are the Father, as we call it, being the original of those things, I mean the first and the last, as is more apparent by the Excrements of all Animals, and also by their Bodies, when they fall into Putrefaction, wherein there is a considerable quantity of *Sal Peire* or *Nitre* contained, and in some more than others, according as the Constitution of the Creature is, hotter or colder; but the hottest affords the most, which being refin'd by Water and the help of Fire, is separated from the phlegmy, gross Parts, of which Gun-powder is made, that with the addition of other Sulphurs, (*viz.*) Brimstone and Charcoal, being the head Principle of that cruel, fierce Fire, which exceeds all others, as proceeding from grosser, darker, and more Excrementitious Matter, and as it were generated in the very Abyss of evil Qualities, wherein the Light and uniting good Qualities of Nature are wholly extinguished, and as in the Art of Fermentation and Distillation, all the sweet Virtues of the Vegetable Kingdom, are Changed or Transmuted into a burning, fiery Spirit; the like Putrefaction does in the Bodies and Excrements of Animals; and as this last is more heavy, gross, stinking and baneful, so is the Production thereof.

And here give me leave to observe to you, that there is no other way found out to separate or incircle the fiery *Sal Nitral* original Principles of Animals, from their sweet Virtues, than by Putrefaction, all the Art and Skill of Man being not able to touch or unlock their Sulphur or Oily Bodies; so strongly are their sweet Properties incircled by the Animal Digestion, which does every moment advance and transmute Insensible into Sensible things, and Inanimate into Animation; by which wonderful Method and secret Operations of Nature, Vegetables become higher Graduated, and attain to the farthest pitch any Created thing can attain to, which is a Sensitive Life, and about which

such

such a powerful and natural Circle is drawn, as will admit of no further Progression or Advance.

So that now it clearly follows, that those things that have passed thro' the Animal Kingdom or Digestion of any sensitive Creature, will not produce so clean a Nutriment and fine Spirits, as Vegetables do, each Production or Thing being mild, or fierce and turbulent; clean, or the contrary, according to the original from whence it proceeded; and therefore, I say farther, its past the Skill of the most Ingenious Spagytricks, to Extract any Cordial sweet Virtues from those original *Sal Nitral* Powers, that all putrified Excrements or Bodies of Animals are endued with; nor to cloath or reinvest them in their former Estate, Beauty, Virtue and Splendor, that is, to incircle them in the Royal Bodies of Phlegm, wherein all the united Powers and four grand Qualities were contained, before such Vegetations or Things had passed thro' the digesting Powers and Faculties of the Animal Kingdom, that is the Stomach, and all the circular Motions of Nature: But this must be performed by the Progression and Hand-maid of God, by whose circular Motions and Operations 'tis effected.

For Example, take some Compost or putrified Bodies or Excrements of Animals, wherein is contained a considerable quantity of *Sal Nitre* or *Salt Petre*, more or less, according to the Disposition of the Creature; for the original Salts from whence they proceed, are of proportionable Complexions, and therefore the Experienc'd Husband-man manages his Land accordingly, some Dung being better for one sort than for another; now lay these Excrements or putrified Matter upon poor Land, wherein the *Sal Nitral* Qualities are weak and impotent, and they do as it were, in a moment, by the assistance of Heat and Moisture, together with the sweet Influences of the Sun and Elements, mix and confederate with the fading *Sal Nitral* Properties of such Land, whereby it brings forth considerable Crops of all sorts of Herbage, Seeds, Grains, Trees, and the like, and this no Art is capable to imitate.

Now, this degree of Equality that Vegetations have obtain'd by a gradual Progression and mystical Operation of Nature, Fermentation does, as it were, in a moment disunite, whereby the original Forms become tumultuous, each Form with a rapid, invading Motion laying, as I may say, violent Hands on the Child of Love, which is the sweet Quality; so that by this friction, boiling and fierce Motion, the whole Liquor or Thing becomes sharpened or racy, which while the original Principles remain'd united to the sweet Quality, all was silent, and, as it were, asleep, without Motion or Action; and this is evident in the Art both of Brewing and Distilling, and this turbulent Motion

tion or Ferment, is stronger or weaker, according to the degrees and strength of the sweet Quality and heat of the Season.

Now, Fermentation is an opposite and contrary Motion to Nature, and so threatens the total Destruction of the whole, being, as it were, a Death to the united Powers and uniform Principles, and a prevention of all farther Progression; and therefore whatever is done by Art this way, can never be retrieved, or the Forms and Properties of Nature united, but only by the fore-mentioned way.

The same is to be understood in the Animal Kingdom, for as soon as the four grand Qualities be awaken'd or rous'd up, then great Agonies are immediately felt, according to the degrees of Fermentation; and here by the way I am to observe, that all Spagyricall Fermentations of Animals, as aforesaid, is Diametrically oppos'd and forbid by the Laws of God and Nature, and indeed, if that did not stand in Mankind's way, it's not to be doubted but he would long since have Extracted lofty high Drinks from the Blood, Flesh and Fat of Animals, as also from the Flesh of Fish, seeing he loves such Liquors so well, and consequently would have been Drunk with the Blood of his Fellow Creature; and indeed there has been no Art wanting in Man, to Extract the more Essential parts from the meaner, that is, to get the Blood and Gravey, as they call it; but instead of obtaining the finer, cleaner Juices, they have an addition of contrary Qualities, that is, heavy, gross, dull, unclean Matter, that is more subject to an hasty Putrefaction than that which they leave or reject: Now, the Stomach cannot make so easy a Digestion thereof, as it can of Foods made of Vegetations, if properly managed in the Preparation, which is the reason why some have refrained Eating of Animals, whereby they have obtained an higher degree of Health and Pleasure than they had before.

Now, it is to be noted, that as Fermentation in Vegetables, breaks and destroys the Rest of that thing, so Drinks that have pass'd thro' these fiery Operations, are changed for the worse, that is, the original Unity by this Motion is disturbed, and there is an unequal working, struggling and dividing Power between them, each Quality endeavouring to be Lord over the other, whereby the whole sinks into its original Form, and all such Liquors in a short time become sharp, harsh or flat, so that both the Water and the Juices of the Fruits become divested of their natural Bodies, which as long as any thing remains entire, includes all the Spiritual Powers or original Principles, and preserves them in the Unity wherein they were Created; wherefore all Fermented Drinks, and more especially those that are strong, never fail to operate like themselves, so that as the original

ginal Forms are by this Art divided in a self-ful, domineering Operation; the very same they do in the Stomach, wherefore the common drinking of such Liquors are Experimentally found baneful to Mankind, by the great number of cruel Diseases, that more particularly of latter years have been introduc'd amongst us, especially Gravel, Stone, Gout, and the like Evils, which the Natives of all such Countries, who constantly drink Water, know nothing of, tho' it is not such Liquors alone that are thus destructive to Human Nature, for since sensible Creatures, I mean Flesh and Fish, are become our principal Food, Mankind not only inherits all the Disorders and Diseases such Creatures as he Eats are subject to, he having little or no regard to Cleanliness, Uncleanliness, Season of the year and of Generation; but the worst of all is, these cruel Distempers are convey'd down, and entail'd upon our Children and Posterity, and therefore grow more and more upon us, and there are no Medicines found out, that will Cure them; for the Stomach cannot draw any proper Aliment from things that have pass'd thro' the fierce, unequal Operations of Fermentation, because Inequality cannot administer Equality, each thing operating like it self; and for this cause, if Mens Foods were to be managed after the manner of Drinks, they would in a short time destroy Mens Health, and sink the Body into Death; and hence it is, and I presume, with very good reason too, that I have given Water, the Preheminence, before all Liquors, as in respect to Food I have done to Herbs, Seeds, Grains and Fruits, whatever the unthinking World may imagine to the contrary, and since we find there can be no greater Character of the Virtues of Meats and Drinks, than their long keeping sound and good, and that Fruits, Grains and Seeds, together with Water, do so much longer than Flesh, Fish or Fermented Liquors, one should think there could be no difficulty made in the choice of them, seeing the Almighty hath provided such amazing varieties of Vegetables for us, and much easier to be got than either Fish or Flesh.

But to return to the Art of Fermentation, as to the Original thereof; it was first found out and promoted by the Egyptians, or Eastern Philosophers and Physicians; for as soon as Man had depraved and separated himself from his Original state of Unity, all the Original Qualities and Principles in him, were terribly stirred up, by his longing, free Will after all Intemperances and Evils, to which he was continually tossed to and fro, so that many destructive, dark Inventions, have, and do still take their rise from thence, which did, and ever since have filled the whole Earth with Violence; and as such Inventions and evil Customs have been admitted and encouraged, so have our Diseases proportionably encreased, which has occasioned the more prudent

prudent and sober part of former Ages, to think of and invent equivalent Medicines or Antidotes, and so went to work, raking as it were, into the Center of all Elemental Things and Creatures, and more especially into the three Grand Kingdoms of Nature, *viz.* the Animal Vegetable, and Mineral, to find out an Universal Medicine, that might be able to cope with or Cure Universal Distempers, concluding there was no Vice so great, but there was a Virtue as great; which if obtained, might be effectual to that end. But herein the most Learned and Ingenious of all Ages have found themselves grossly mistaken, as experience witnesseth; yet for all their continued Failures, every Age and Country are still pestered with a great number of those Philosophical Heads, that tell Lies in the face of the Sun, and magnify what they can do in this kind, especially on Minerals: Its true they have been able, by the power of their Calcinary Fires, to Flux and Refine Metals into a much higher degree of purity and fineness, which has proved very beneficial to Mankind, as being thereby fitted for various profitable uses: But all this while they found no such thing as the Seeds of Metals, nor yet any Ferment that was capable to divide the Original Forms, or to bring them into a working, boyling, active power, or strifeful, opposite motion; which Qualifications and Operations do appear in all things that are capable of Fermentation, as we see in Vegetables; but instead of extracting or obtaining such Seed or Ferment, they procured all the opposite qualities, for their fierce Fires, did in a moment destroy all the Seminary or Living powers of such Metals, of what kind or nature soever they were, and totally obliterated the Characters and Powers of Multiplication.

The very same thing happens in the Vegetative Kingdoms, for if you offer any Seed or Grain to the heat of common Fires, a little will kill all the Spermatick or Seminary Quality, which that moment puts a final stop both to the progression and multiplication of the said Seed or Grain; and no better can surely be expected from such fiery Tryals in the Animal Kingdom: Will any Person of common understanding believe you, should you tell him, that by Killing of Beasts, and refining their Flesh and Blood with harsh and strong Fires, you can obtain the Seed, and that by the virtue and efficacy thereof, with the help of some Menstruum, you can multiply the same Species of Creatures, from Tenfold to Ten Thousand, as some of the Learned in the Art of Refining, are apt to talk and boast of: But so far it is from being in Mans power to effect this, that we see if two Beasts of different kinds couple together, the Creature that proceeds from such, is rendred incapable of Generation; so fruitless have most of our, Spagyrick Philosophers in all Ages been
 mostly,

mostly, both in their fiery Operations on Minerals and Animals; and all they have done, has been but to draw a circle of Darkness about themselves, wherein many Thousands have not only been accessary to their own Destruction, by the venemous fumes of their own Fires, but inticed others into the same Mischiefs, by their Lying Volumes left behind them, which have had no small influence on many very Ingenious Persons, whose Inclinations prompted them to those curious Studies, together with the hopes of Gain, and to become Richer than the Princes of the Earth; and who, tho' they have been endued with much Wit, and other ingenious Faculties, yet they are void of any spark of true light or distinguishing understanding in the wonderful Operations of Nature, Gods Eternal Power and fixed Methods of his Law. But admit we should suppose they could attain to a proper Ferment, both in the Mineral and Animal Kingdoms, and Seminary Qualities; whereby they could Ferment all Minerals, as also the Flesh and Blood of Animals; yet they shall not be able thereby to obtain the multiplying quality of Nature, let their Menstruum be what it will; because Fermentation, wheresoever it is effected, does in a moment destroy the unity of that thing, and all its Seminary Qualities; from whence multiplication proceeds, by this fierce motion awakening the Central Principles out of their rest, as already mentioned.

Further, I say, if this Fermentation could have been effected in the Mineral and Animal Kingdoms, these Gentlemen would be as far off an Universal Medicine as ever; neither would they be able ever to have made better Work or Medicines, than there are made of Vegetations, in the method of Fermentation and Distillation, nor probably so good; because Minerals are harder, crude and harsher by much than Herbs, Fruits, Grains and Seeds, having as it were no proportionable assimilation with the Humane Nature, to which they are great Strangers, and so rendred not capable of being made Homogeneous; insomuch, that Metals this way could be of no real benefit to Mankind, but rather increase our Evils and Intemperances; and our Operators, instead of preparing Universal Medicines, would have made Universally destructive Liquors or Spirits, which no Art could ever make agreeable to Humane Nature; and must be much worse than the Spirits, or Brandies made of Vegetables are. Again, whatever could that way be drawn or extracted from the Bestial Nature of Animals, must of necessity be gross and unclean, in proportion to the Original from whence it proceeds; for Nature never lies, but is constant and true in all her Operations.

I will not take upon me in this place, to say that the Arts of Fermentation and Distillation in any kind, had been better lost than found in the World; tho' it is most certain, that Fermentation

tation in the strictest and best Sense, is no other than a certain vegetative and insensible Delirium or Madness, and therefore all its Operations when the Fermented Liquor is strong and spirituous, are in proportion; and the same as I may say, being Disbanded from under the Government of its Superior Officers, so soon as a quantity of it is introduced into Man's Body, it plunders Nature of all its sweet Virtues, by drying and parching them up; and at the same time breaks the Government of the Senses, turning Reason and Wisdom adrift; so that the Body is in no better condition, than a Ship without either Pilot or Rudder; and penetrating into all parts and corners, awakens and stirs up the Original Fires; and by confederating with the same, the whole Man becomes Mad, and like one out of his Wits: For which cause, the *Egyptians* and Eastern Countries, (where the Art is supposed to have been invented) foreseeing the Evils that would necessarily ensue, did both by Laws and customs, prohibit the Drinking thereof, confining the said Liquors to the circle of Medicines. I might take upon me, were it necessary to enumerate here the many kinds of Evils and Distempers, the Drinking of such Liquors has introduced into the World; but to wave that, as being well known, and but too sensibly felt. I shall touch a little upon the other Inconveniences that do attend Fermentation and Distilling: Are not most of our noble Fruits, Grains and Seeds, very much wasted and destroyed hereby? which if otherwise managed, would be considerable Preservatives. For Example, one Bushel of good Barley made into Malt, Ground, Fermented and Distilled into what they call Common Proof-Spirit, makes but about Five Quarts thereof, which in weight is not above Eight Pounds and an Half; whereas, the Barley before it was so ordered, as aforesaid, weighed about Forty Five Pounds, and would have made Bread enough to sustain Six or Seven Persons for a whole Week, with some other Foods; or if the said Bushel of Malt had been Brewed into Beer or Small Ale, it would have made Twenty or Four and Twenty Gallons of good Drink: And tho' this last be of much less value to Mankind, than the said Corn made into Bread; yet it far exceeds the Five Quarts of Brandy, both in quality and in all its Uses. The like is to be understood in most of our other Grains and Fruits: In a word, Fermentation and Distillation have Midwived into the World all the enticing Drinks and Liquors that are Drunk; and tho' these Arts may be allowed to advance some particular things to an higher degree of usefulness, yet they are but few; and might well enough be spared: Indeed, Bread and Flour of Corn being of a ponderous, close, glewy Body, Fermentation doth advance, and better accommodate it to our Stomachs, making it of an easier Digestion;

Digestion; tho' at the same time, this virtue of putting Ferment into our common Bread, the supposed advantages thereof proceed chiefly from custom; for the Ancients, whose Health and long Life, far surpassed ours in these latter days, according to the Testimony of History, used neither Ferment nor Salt in their Cakes; and many of the Eastern People do follow that custom to this day. And it is also remarkable, that among the *Jews*, and other Religions too, after some of them came to allow Drinking Wine, and Fermented Liquors, yet they would not admit of Bread that was Fermented, either with Leaven or Lees of Wine, to be eaten in their Religious Rites or Worship, esteeming the same unclean, in comparison to that which had no Ferment or Leaven therein; and this they called clean or unleavened Bread: Neither is this also to be omitted concerning our common Bread; that if the Yeast be too much in quantity, such Bread becomes in a very short time dry and harsh, losing its sweet, pleasant taste and moisture. And by the by, I may add in like manner, that Salt is a certain and sure Enemy to Bread, not only by causing it to corrupt in a short time, but also it takes away, and doth as it were destroy the natural, pleasant sweetness thereof; and indeed there is no manner of thing to be urged, but custom, for putting it in; and 'tis well known, that Bread which is designed to be kept for a considerable while, must have neither Salt, Ferment nor Yeast in it; and this sort of Bread which is generally made for Sea, is some of the sweetest.

And now Sir, methinks I hear it objected and said, that strong Fermented Liquors, as Beer, Ale, Brandy, Wine, and the like, are brave exhilarating Cordials; and that therefore the Drinking of them must be highly Beneficial to Nature: I grant it is true, they are so if used as they ought to be; but the contrary is practised, as daily experience witnesseth; for ever since Mans deep degree of Depravation, and since all kinds of Intemperances and Disorders have obtained the Ascendency in his Mind and Heart, he hath with all application and cunning inventions, studied inequality, and attracted to himself, and violently desired all Meats and Drinks that have a proportionable Disposition and Similie with himself; and consequently Inequality and Disorder hath been increased both in his Body and Mind, beyond all due Bounds and Limits of Sobriety and Temperance; for which reason, it must be really conducive to his happiness, to have all such strong, heady Things and Liquors totally prohibited; more especially since it has never yet been doubted, that I know of, by any Man, but that Water was and is the only Drink ordained by the All-wise Creator, both for Man and Beast; which having no unequal nor turbulent motion therein,

therein, begets none, but its Operations and Influences are like it self; and they that Drink it shall never want nor desire any other Drink, this being the only Digesting Liquor, keeping the Stomach or Subservient Vessels clean, and causing a sharp and strong Appetite, far beyond all Fermented Liquors, who heat the Blood; and are the causes of many Distempers, as already noted: Nay, doth not experience tell us, that the Natives of all those Countries, that constantly Drink Water, are not only Healthier, but much stronger than others; as in *Guinea, Turkey, &c.* where their Labouring People will Travel, and carry much heavier Burdens than our strong Beer Drinkers; it being a common thing for a Porter in *Turkey*, to take upon his Shoulders one of our Pigs of Lead, to the weight of 250 *lb.* and sometimes more, without any help, and to carry it a good way; which will make two of our Porters stagger and blow to carry it between them at a Poles end: Nay, it is usual for the *Turkish* Porters or Labourers, to lift and carry Four or Five Hundred Weight, and yet their Drink is all Water, and Food very mean, according to our estimation of it; that is, Bread and Grapes, Bread and Herbs, other Fruits, they eating but a very small quantity of Flesh or Fish; so that from hence it is manifest, that strong Drinks and gross heavy Foods, do as it were but cramp Nature in the very Body, and therefore it is that there are not near so many Die of immature Deaths in any Countries where the Natives Drink Water, as in those where strong Drinks are in use; and for this cause also, the Natives in *England* Four Hundred Years ago, were not only much Healthier and longer Liv'd, but much larger of Stature too; so that upon the whole, the use of strong Fermented Liquors, is pernicious and destructive to Mankind, and more particularly to those of the Female Sex; to which, without naming any more the terrible Vapours they themselves are subject to, and the dreadful Convulsions in their Children, are their Original; and if there be any so temperate, as to Drink little or none of these Liquors, which is exceeding rare indeed, yet if either of their Parents, Father or Mother, did frequently use them, then it is Twenty to one, but these Distempers are thereby convey'd and entail'd on them and their Posterity.

Sir, I could say much more upon this occasion, did I think it proper for me, or convenient for you; but thinking there is no farther occasion for it, I shall conclude with my humble Respects to you, hoping you will so far oblige me, as to let me have the result of your thoughts hereupon, as opportunity shall offer; and that you will do me the justice to believe the sincerity of my Sentiments and Intentions herein.

and that I am Sir, Your very humble Servant,

T. T.
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POSTSCRIPT.

SIR,

I Desire you would give me leave to add a word more in this place upon the Subject matter of Fermentation, as it comes just into my Head, and that is the assimilation, as I may say, there is between all fierce and unequal Passions of the Mind and it; for whether they be of Love or Hatred or the like, I can conceive them to be nothing else but a stirring up the original Fires, or a strong Fermented motion of the first Principles, and a violation of their Law of Equity or Union; and the quicker or fiercer this Ferment or turbulent Fiery motion is, the more malignant are its influences; and therefore in what Creature Toever such a Fire is stirred up or awakened from its silent Magic, or separated from the incorporating and sweet Embraces of the beloved Spouse called the Radical Humour, whether the Disease be Corporal or Mental, the Life is presently in danger; for all such unequal motions and the continuance of them will sink Nature down to Death, which is manifested in the case of Agues, to go no farther, wherein if the Cold Fit should continue, it would quickly put a period to Life, so would the Hot Fit do likewise; nay the continuance of the very Sweating would do it infallibly. I might also subjoin the sad influences Fermented Liquors have to Ferment Mens Minds, to the unspeakable Detriment of Human Race: But to leave that, I shall only farther add, that what is said in Agues, the like may be understood in Feavers, as when a Fever is constant and without Intermission, the Life is then quickly in danger; and there are rarely any Medicines found out that are capable to cure it; the most Skillful Physitians then Administer at great Uncertainty; but when intermitting, the Danger is not so great, nor the Physick so uncertain of giving Assistance: The same may be also farther manifested by all the Operations of Nature, and particularly in the Elements themselves, whereof if any of them obtains the Ascendant, the other three suffer Violence; and the mischiefs are more or less, according to the length of time it governs, as when the Fire gets uppermost, then all is Burnt up and Destroyed; if the Watery part prevails, the Body is Deluged, and so of the other two, according to their respective Natures and Properties: And indeed if the Great and Adorable Creator had not set bounds, and limited them by his Eternal and unalterable Law of Creation, the whole System of

of Nature must very soon have sunk into its original Chaos or first Principles again: But God hath Confined all Celestial Bodies, Powers and Elements, yea and the off-spring or various productions of them, so as that they shall not by their fierce, self-full operations, and invading, turbulent powers violate the Creative and Generative Method of his Law; for so it is, that in what thing or creature soever the Unity or Seminary Qualities are Wounded, whether the same be done by the unequal operations of the Elements, or by the Art and curious Fancies of Chymists, or any other ways, that thing is presently made incapable to Generate or Multiply; for the verity whereof the whole Creation and amazing varieties of Creatures therein are manifest Testimonies: And could Mankind but understand this aright, he should find upon the whole matter, that the principal Business is so to Regulate the Actions of his Life that he may keep within the Bounds of Equality, Unity and Concord, or as near thereunto as possibly he can, without which there can be neither Health of Body nor Mind in this World, nor any true pleasure had in Time or Eternity, Unity being the Eternal Bond of Peace in all Enjoyments. Sir, I Beg your Pardon heartily for my prolixity in the Postscript as well as Epistle, and desire you to Believe that I am once more

Your Humble Servant,

T. T.



F I N I S.

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